A BRIEFE OF THE BIBLES HISTORY:

DRAWNE FIRST into Englisſh Poëſy, and *then illuſtrated by apt* Annotations: whereto is now added a SYNOPSIS of the Bibles Doctrine.

The third Æditions, in ſundry things amended and enlarged.

By HENOCH CLAPHAM.

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¶ Imprinted at London by *R. B.* for *Nathaniell Butter.* 1608.

¶ TO THE THRICE-Royall, HENRIE, Prince of *Wales, &c.* All neceſſarye graces *from aboue.*

(***)

ONce againe (ſweete Prince) I make bolde, to offer vp my Breuiarie of the ſacred Bible; according to the modele of my gifts in ſome points bettered. And were it to be reprinted ten thouſand times, well I wot, it might ſtill in ſomewhat be amended. Which plainely argueth, that the difference betweene the Bible and our bookes, is, as Perfection to Imperfection. Which conſideration, as it may humble the wiſeſt, *ſo likewiſe, it may teache the* holieſt, *to looke well vnto heart and hand, how they meddle with that thrice-ſacred Oracle. Here* MOSES

must put off his shooes, & we our beastlie affections. Israell must be washed & cleansed, ere hee may repaire to this mount. And being come hither, he must beware breaking the lystes, presuming not to vnderstand aboue that is meet; but vnderstand according to sobrietie, as God hath dealt to euerie man the measure of faith.

In the Sanctum-sanctorums *Ark, nothing saue the Morall law was kept. But heere the faithfull Soule is as an Arke, for keeping both* Law *and* Gospell; *the first for* Conformity, *the second for* Iustification. *And in so doing better Cherubims shal couer this soule, then these that ouer-spred that chest.*

That blessing the King of Kings adorne you withall, that so, no lesse good may bee deriued in due time from you to the publique good of great Britaine, *then sometime did befall* Iudea *from yong* Iosiah. *Amen.*

Your Graces
in all Loyaltie,

H. C.

¶TO ALL YOVNG ones in Christs schoole, increase of knowledge and sanctification be multiplied daylie from aboue. Amen.

THAVE heere, for thy vse, drawne a Summe of the Sacred-writ, vsuallie called BIBLE, from the Greeke word BIBLOS, that in English is, BOOKE: because it is the Booke of all Bookes, with which Booke, other Bookes compared, they are but blots of mans braine; whereas this is the Sacred writ and wisedom of ELOHIM, or, of that ONE ESSENCE IN TRINITIE. That Holy Booke, before the Incarnation of the PROMISED SEEDE, was divided into Lawe and Prophets: but since the CHRIST assumed

our nature, and in the same ascended to the right hand of Maiestie, from whence HE sent downe the HOLY GHOST to fill all things, especially the hearts of his APOSTLES, for speaking & penning the minde of IESVS: after that time (I say) The Booke of God was diuided into PROPHETS and APOSTLES, Iesus Christ himselfe beeing the chiefe Corner-stone. The whole then consisteth in these Bookes:

1 Genesis,
2 Exodus,
3 Leviticus,
4 Nombers,
5 Deuteronomie.
} These are called the fiue Bookes of Moses, or of the Law.

6 Job: which for order of time might be placed next Genesis but here for order of Bookes: seeing the 5 be of Moses, and this (it may be) written by some other then Moses.

7 Iosh. 17 Nehemiah.
8 Iudges. 18 Hester.
9 Ruth. 19 Psalmes.
10 Sam. 1. 20 Prouerbs.
11 Sam. 2. 21 Ecclesiastes.
12 Kings 1. 22 Song of Songs.
13 Kings 2. 23 Isaiah.
14 Chron. 1. 24 Jeremiah.
15 Chron. 2. 25 Ezechiel.
} These be called the foure greate Prophets.
16 Ezra. 26 Daniel.

27 Ho-

27 Hoshea.
28 Ioel.
29 Amos.
30 Obadiah.
31 Ionah.
32 Micah.
33 Nahum.
34 Habakkuk.
35 Zephaniah.
36 Haggai.
37 Zechariah.

} These 12. be called the small Prophets.

38 Malachi: The last Prophet of the olde Testament, and the last booke of the Old Couenant.

Betweene this *Malachy* and the Newe Testament, haue beene inserted, certaine Priuate writings, called *Apocrypha*: an humane Breath, betwixt the Lips of the two Testaments. *Malachi* (in English, Messenger or Angel) prophecieth plainly, (Chap. 3.1. & 4.5.) that IEHOVAH will send vnto the Iewes a Messenger, euen *Eliah* to prepare the way before the *Messenger of Couenant*, viz. *Christ*. These speaches of *Malachi*, [or last Angell of the old Couenant] are the very Face of the New Testament or Couenant made for many. *Matthew* hee reporteth the Angell from Heauen, Chapter. 1. 20. bringing newes of IESVS: and Chapter 2.1. The Messenger of Couenant is borne: and Chap. 3. *Iohn Baptist*, the Preparer of Christ his way, is introduced in that worke. *Mark* beginneth with the same: and *Luke* [Chap. 1.] bringeth in the

Angell

Angell publishing the birth of the Messenger appointed to prepare the way: as also proclaiming the birth of the Angel of the new Couenant, for whome he was to prepare the way, calling this *Iohn*, *Elias*: because he goeth before Christ in the Spirit and Power of *Elias*, or *Elyah*. The Euāgelist *Iohn*, in his first Chapter, bringeth in the sauing Light IESVS, and the Man sent from God, viz. *Iohn*. Thus the last Breath of the old Testament in *Malachi*, and the first Breath of the new Testament in the mouthes of the Euāgelists, is al *One breath Cananic all* from Heauen. They looke not with *Ianus*, into two contrary Coastes: but hand in hād they ioyn, kissing each other, and both of them looking into the East, from whēce the Glorious *Day-star* did visit the Earth.

The Iewes that kept the Canon, receiued them not: As also, they were not written in *Hebers* sacred tongue: a sufficient note, that they were no Oracles frō IEHOVAH to *Hebers* People. For who cā deliuer to vs the old Canon, if not that old Church, our auncient Mother *Zyon*? As for the auncièt Christian Fathers, they receiued them not for Canonical [that is *Regular* for faith] but only for Ecclesiastick, as being helping in some things, especially for stories: touching which

which, see *Ruffinus in Expositione Symboli*, and *Augustine* in *Ciuit. Dei.* lib. 15. cap. 23. As for *Origen* on *Psal.* 1. and *Eusebius* from him, they affirme the Auncient Canon to containe only 22. bookes. *Ierome*, in his Prologue to the bookes of Kings, doth vrge the same nũber, diuiding them into three Classes or Tomes, as did the *Jewes*, who numbred them so with equality to theire Alphabets 22. letters.

And thus they bee.

1 Genesis
2 Exodus.
3 Leuiticus.
4 Nombers.
5 Deuteronomy, which they call *Torah* the Lawe: and they be 5. of the 22. Then,
6 Ioshuah.
7 Iudges & Ruth.
8 Samuels 1. & 2.
9 Kings 1. and 2.
10 Isaiah
11 Ieremy.
12 Ezechiell.
13 The 12. small Prophets And these make the second Volume, called *Nebi im* Prophets. The
14 Iob.
15 Psalms, diuided into 5. parts.
16 Prouerbs.
17 Ecclesiastes.
18 Song of songs.
19 Daniell.
20. Chronicles 1. & 2.
21 Ezrah and Nehemiah.
22 Ester.

And these make the third generall Booke, Tome or Volume: beeing called *Haccethúbim* Holy-writs. But many (saith hee) doe place *Ruth* and *Ieremies Lament.* amongst this latter sort.

Leaping then ouer the *Apocrypha*, wee

come vnto the New Testament, whose Bookes be these.

1 Matthew.	15 Timothie.1.
2 Marke.	16 Timothie 2.
3 Luke.	17 Titus.
4 Iohn.	18 Philemon.
5 Acts of the Apostles.	19 The Authour to the
6 Paul his Epistle to the Romanes	Hebrews.
	20 The Epistle of Iames
7 Corinthians. 1.	21 Of Peter. 1.
8 Corinthians. 2.	22 Of Peter. 2.
9 Galathians.	23 Of Iohn. 1.
10 Ephesians.	24 Of Iohn. 2.
11 Philippians.	25 Of Iohn. 3.
12 Colossians.	26 Iude.
13 Thessalonians 1.	27 Reuelation.
14 Thessalonians. 2.	

Exercise thy selfe in perusing the *Bible*, the whole of all these seuerall writs, and thereby thou shalt easily [God his Spirite assisting thee] discerne the true *Christ* from False: the True Church from the False: True writ from False; and so consequently all holy Trueth from Falshood. For helping thy weake Memory, as also, for giuing a taste of that large Truth, in short speach, I haue (through God his help) manifested my poore power, but ritch good will, in this little booke. First, I haue in English Poesie (drawne according to an auncient *Staffe*) deliuered summarily, the history of the Old and New Testament: Secondly, vpon the most difficult points of the Poë-

sie,

ſie, I hau[illegible] di[illegible]ated by way of illuſtration, not onely [illegible]r the fulfilling of the Hiſtorie, but alſo f[illegible] [illegible]iſcuſſing ſomtimes, ſome neceſſarie queſtion: as alſo annexed hereto, ſuch certaine computation of time, for ſpeciall ioynts of the Storie, as whereby the ſpirituall minded may ſomething bee furthered to deeper points cõtemplatiue. As thou ſhalt receiue any good hereby, ſo I pray thee be thankfull vnto God therfore, & quickly thou ſhalt find his hand vpon thee to euery good worke. The Lord be with thy ſpirit: Amen.

Dedicate to ſhewe all duetie,
chiefly to the Church of
God in England.

H. C.

A BRIEFE OF THE BIBLE, WITH NECESSARY Annotations vpon the moſt *materiall points in the* Poëſie.

1. *Stoffe.*

WHen (a) Elohim
El (b) Shaddai (c) Iehovah,
(d) Iah, (d) Ehjeh (that
is, GOD (e) in *Perſons* Three,
But (e) *Eſſence* One;
On whome all things do ſtay,
Cauſe of all Cauſes and ſufficiencie)
When (f) HE the Heavens
and Earth & Hoſt hath fram'd,
He create (g) Man
and (h) woman (i) *Adam* nam'd.

[a] The Bible beginneth with the Author thereof, GOD, ſtiled [in *Geneſis* 1. 1.] by the term *Elohim*, arguing his *Might*.

Elohim, is the Plurall number of El: ſo that ELOHIM did Create, is as much as: *They*, the ſtrong One did create; the Plurall number denoting the plurality

plurality of persons: but ioined with a word of the Singular number (for it is *Elohim bara*, valuing *Dii* or *Dius creabat*: not *Dei*) it pulleth vs back to consider, that That *Three*, are but *One* Essence or substance. The Essence then is one and spiritual (*Iohn* 4.24.) but distinguished [not deuided] into Father Sonne, and holy Ghost. 1, *John*. 5, 7.

In Latine therefore, *Elohim* may better bee turned *Dius*, then *Dii*.

(*b*) Signifieth *All-sufficiencie*.

(*c*) Signifieth *Being*, or *Eternall*: namely, such a Being, as hath his Being of None, and by whome All other things haue their Being [*Act*. 17:28, & so Eternall, as is not only without Beginning and End, but by, and in whome, all thinges beginne & end. This wonderfull Name, is deepely grauen on the Forehead of the Tenne commandements, I IEHOVAH. *Exod*. 20.2, and first of all mentioned in *Gene*. 1.4. where it is, IEHOVAH ELOHIM, the Lord God: the name of *Being* so mentioned, when first the whole creature had his absolute Being.

[*d*] Signifying, I AM, so hee speaketh to Israell by *Moses*, I AM, THAT I AM. Hee speaketh of himselfe in the presenttence of Time because all time with vs passed, and to come, is present, aye before him: we should so shape our selues, as hauing our first Creation, Fall and future Indgement alwaies present before vs: then we would not content our selus with: I was good, or I will bee good: but we would labour, that how sodainly soeuer God come vpon vs, euen at that *Present*, to be found watchfull and sober. Heare not the High sacred titles of God, but bee thereby in all estates edified.

Ehieh is in Grammaticall forme future, but in Diuine sence, it is of Iewes and Christians well

wel receiued in the Preſent Tenſe: ſeeing nothing to him is *paſſed* or *to come*.

[*ee*] This one God is diſtinguiſhed into Three Perſons, the Powerfull Name, into which Man was firſt created, *Geneſ.* and laſtly baptized, *Mat.* 28.19. not one perſon before the other in Time, but in a certaine reſpect, or order, whereof anone.

(*f*) In the beginning of Time [and each Motion muſt haue a Moouer before it] that mighty ELOHIM ſtepped foorth [according tohis Eternall Decree] and Createth Creatures for his owne ſake, Prouerb. 16.4. Which worke, hee manifeſteth by diuiding it into partes: euery part declared within a certaine Nomber of motion or Time.

Firſt, he of Nothing appearing, created Something appearing, Heb. 11.3. namely, the Heauenly and earthly *Matter*. (*Geneſ.* 1.1.) wherout, All other Creatures were to bee diduced. And as To Create, is properly to make Something of Nothing, ſo this ſaide *Matter* is onely properlye Created, and the Creatures formed out of That properlie *Made*. Theſe, that by *Heauen* and *Earth* in that firſt verſe, haue vnderſtood the whole Subſequent (as though the firſt verſe deliuered generally, what afterwards is handled particularly) haue therein failed: If this were not ſo, then *Moſes* ſhould afterwards tell vs, that man was made of *Earth*, and then haue omitted the Creation of Earthly matter, without which firſt known wee cannot conceiue the ſecond. Hauing Created that Heauenly and Earthly Matter, loe it was a confuſed Chaos, or rude Lumpe, but ouercouered by the Breath [or ſpirit of EL] as egges couered by the Hen, for bringing foorth a more excellent Creature: without which ſitting vpon

as not onely there would bee no new Creature, but also the egge would in time cease to be that it first is: so[and much more than so]without that ouerspread-ding of the spirit, that first Matter wold haue returned into Nothing, and haue ceased Being: at least, it would haue no more appeared. But briefely, [for I professe brenitie in this Booke]: hat Matter Created, all being darkenesse, ELOHIM calleth Light out of darknes, and separating them, hee calleth Darknesse [for it first had Being] Night: and the Light day, and so was Created the first day. Into which day, most likelie maie be referred the Creation of Angels, whereunto I am the rather led, because they are teamed by the holy Ghost, *Angels of light*, 2 Cor. 11.14. But in which of the Six daies soeuer they were Created, sure it is, that before Man his Creation, they had forsaken their Originall. *Iob* 4.18. *Iude* 6. compared with his time of tempting the Woman.

Obiection: Seeing in the worke of Creation, the most excellent creature is still deduced, as *Philo-Iudeus* obserueth: it must follow, that the Spirites were created after mankinde, *Answer*. The Iew *Phi'o* speaketh only of the visible creature: & only that is handled directly in the first of *Gene*. Secondly, I see not how Angels be by nature more excellēt then Man. For are they Spirits? so is Man in respect of Soule, & more then a Spirit in respect of bodie: Angels being appointed to serue Man, whose nature [and not that of Angels, *Heb*. 2.] he Sonne of God was to assume and hath assumed.

In the second day was created the Firmament or superiour Region, calling it Heauen, putting a separation betwixt the superiour and inferiour waters.

In the third day ELOHIM first commanded the

the inferiour waters to gather into appointed places, calling them waters so collected, Seas: & the dry part, Earth. Secondly, hee commandeth the same Earth to bring forth Hearbs and Trees.

In the fourth day, the Lord commaunded two great shining Starres to Exist in the firmament, appointing the greater [namely, the Sun] for the day and the lesser [namely, the Moone] for the night. Wherewithal, note first, that the *Light* was before the *Sun* appeared, & so ℣ Sun not the primordiall cause of *Light*. Secōdly note, that ℣ *Earth* brought forth fruit before either Sun or Moone were, and therefore they not the primatiue Cause of earths fructification. The not obseruaunce hereof, hath caused many Christians to speake more like Naturians then Diuines.

In the fift day, God commanded diuers Creatures to haue their Being, out of the Waters: first, creeping water Creatures, as Eeeles, Snakes, &c: Secondly hee commaundeth Being to Whales, & all Fishes: thirdly, to all feathered Fowls: blessing all of them to multiplication.

In the sixt day, he commaunded the Earth to bring forth euery kind of beast, pasing, or creeping As I vnderstand the Serpent [*Gen.* 3. 1.) in English *Creeping*, not to be a Creeper of the Waters, lōging to the fift daies work; but of these Earthcreepers, because there he is called a beast of ℣ field. So, I maruell at some: who haue peremptorily affirmed, because ELOHIM there commandeth him to goe on his belly that he crept not before. As *M. Caluin* thereon might haue staied such reasolute heads: so [in a case at least doubtfull] they should haue feared least they should haue rushed on *Moses*: who in the fift day, giueth amongst watry Creatures, the Creepers first place: as in this

sixt

sixt daies work, he placeth the creeping beast next immediatly before Man being in the same day, & in the place next before mā created: which done, [g] He ELOHIM, doth of the dust of the earth make Man, breathing into him a reasonable Soul. In this soule (a spirituall substance, as is God; but finite and not being of it selfe, so is not God) in it, ELOHIM stamped his owne likenesse, of an holy *Vnitie* in *Trinity*, and of an holie *Trinitie* in *Vnitie*. As the Soule is but one Essence, so there ariseth three diuers *Faculties*, or powers in that one Substance. First, there is the *Minde*: Secondly, the *Will*: Thirdly, the *Power* of *Doing* or working. The *Minde* conceiveth and vnderstandeth things: the *Will* affecteth the obiect, accordingly as the mind first conceiueth of the thing: and from this minde conceiuing, and will affecting, there proceedeth a working power, or a power by which something is done. The *Minde* so conceiuing, resembling the *Father*: the *Will*, hauing his affection begotten of the *Minds* Conceipt, resembling the *Sonne* begotten of the Father: and the Power of Doing, proceeding both from the *Minde* and *Will*, resembling the *Holy Ghost*, proceeding from the Father and the Son. And as them three Persons make but one God: so these three Faculties (for the Soule being a single Substance it cannot be parted) do make but one spirituall Essence, or Soule. But as the Father worketh not without his Sonne, nor the Holy Ghost without the Father and the Sonne so neither doth the minde, or will, or working power, effect any thing sundred, but ioyntly: yet as wee attribute Creation to the Father, Redemption to the Sonne: Illumination to the Spirit: So, to the Minde we attribute Vnderstanding, conceipt: to the Will, we attribute well or ill affecting: and to the working power, we

wee attribute the thing wrought or done. As in that one God, no Person is before or after another in Time, but in order of some external work to vs wrought: So neither in that one Soule, is the mind before the will in Time, nor the working power behind them in time [*For the power of working is before the thing wrought*] but only in Order: for there is no sooner a Soule, but there exist all them three, and without any one of them the Soule cānot be. If one demand, what is it that Createth al things? I answer, God. What is it that redeemeth man faln? God. What is it that enlightneth man? God: yet there are not three, but One God. So demand what it is in me that vnderstandeth? I answer, a Soule. What is that which willeth or affectionateth any thing? the Soule. What is it, whereby thou art enabled to liue, mooue? I answer, a Soule. Yet are there not three, but one Soule in me, whereby them things are wrought. *Philosophandi quia non institutum, Dixi.* But as no Image can almost any whit attaine the perfection of that *Thing*, whereof it is an Image: so neither this Image of GOD in man, able to attaine the excellencie of the *Highest*, who in euery thing is infinit, Onely, and the Cause of other things.

[*b*] Having Created man, ELOHIM bringeth all inferiour Creatures before him, to see how he will call them: who, in the depth of his vnderstanding minde, willeth and vttereth such names, as the Lord approved. But every living thing having his yoke-fellow, man was alone, and therefore imperfect. ELOHIM casting HIM therfore on sleep, doth from his side extract a Rib, wherof he made Manſ-mate: putting Her vnto Him, with blessing to encrease.

[*c*] He giveth vnto both but one Name, *Gen.* 5. 1. contrary to some Cuntries custom now, where the wife

Wife beareth not her Huſ-bands Name (to teach them that they were but One: he the Roote, Shee the Braunch ſprong out of his ſide.

2. Staffe.

That (a) Man and (a) Mans
in (b) Eden placed were:
To whome God gaue
Command of all the fruites,
The fruite of (c) One
Tree only to forbeare,
In paine of death,
as holy writ diſputes,
Which precept kept,
A ſacramentall wood,
of Life (d) during
before their eies there ſtood.

(a) Hee was called *Iſh*, that is, Man: ſhe was called *Iſhah*, that is, Mans: firſt, becauſe ſhe was deriued from Man: ſecondly, for that ſhe was made for Man.

[b] They being made of Duſt, *Gene.* 2, 7. God notwithſtanding preferreth them before al other Creatures: Firſt, by putting in their Soul an image of him ſelfe: Secondly, by ſeating them in the moſt glorious plot of the Earth, called *Paradiſe*; that is an Orchard, and that alſo ſeated in the moſt pleaſant plot in the world: *Eden*.

Thirdlie

Thirdly, by giuing them dominion over other his Creatures: Fourthly, by commending onely vnto them *Hieroglyphicks*, or holy preaching signes, as followeth.

[c] This Commandement was laid vpon them, that thereby they might professe subiection to the Creator. The Tree was called, the Tree of knowledge of good and evill. *Gen.* 2. 17. because it preached sacramentally to *Adam*, that he should doe Good in not eating of it: but he should doe Evill in eating of it. Evill before he sinned, he knew only by *Speculation*: but after he had sinned, he knew Evill also by *Practise*.

[d] This second Tree, sacramentally preached to *Adam*, that to them and their seede, Life should be immortall, if so they kept ELOHIM his Precepts. And therein it was a Figure of Christ Jesus, who is the true *Lignum vitæ*, *Revel.* 22, 2.

3. *Staffe*

3. *Staffe.*

But (e) Satan (f) Diuell,
enuying God and Man,
Possest the Serpent,
beautifull and feate:
Who vnto Woman
subtilly soone came,
And her perswades,
on fruit forbid to eate.
(g) She eat and gave
to Man: so both did sinne:
And cruell (b) Death
his kingdome did begin.

[e] Adversarie. Though I will not be peremptory touching the time of this Spirite & his fellowes their fall: yet I specially leane to the Auncients, who determined their Creation & fall to be on the first day: they leauing their place the first day of their Being, as mankinde did also. *Obiect.* After mankinde was created, loe all was very Good; therefore at that instant *Lucifer* had not fallen as lightning. *Anſ.* First, the word *Tobh* may be turned faire or comely, so well as Good: besides that the whole order of Elect and vn-elect is to GOD good: as the crooked instruments in a Smiths shop, doe tend to the beauteous order of his shoppe. Secondly, that beholding of all, I take properly to be meant of ŷ visible creature, wherof in *Gen.* 1. *Moſes* so largely speaketh. Thirdly, as it is most probable that in the first day they were

were Created: so that they fell in that day, seeing the Holy Ghost saith in 1. *Iohn*, 3. 8. *The Diuell sinneth from the beginning*: which cā be but ouer hardly restrained to the day of mans beginning in *Iohn* 8. 44. where besides his not biding in the truth, he becomes an Homicide. But created an Adversary he was not: but first together with the whole Army of Angels, he was created good, but sinning against GOD, GOD cast him and all that sinned with him down to Hel: 2. *Pet.* 2. 4. He can yet transforme himselfe into an Angell of Light in beinga false Spirit in the mouths of mē, 2 *Cor.* 11. 14, 15. & *Kin.* 22. 22, No maruel thē, if here he could occupy ỹ tongue of the Serpēt [the serpēt then beautiful] and so speake from his Iawes vnto *Heuah*, Thee as yet not hauing like knowledge of the Creatures nature, as had *Adam*: who before her Creation had seene and named the Creatures.

[g] As Satan durst not first assaile Man: so he hoped that Woman once perverted, she woulde easily peruert Man. The like course take Heretiques and Schismatiques, creeping into houses, and leading simple weomen captiue: that so they being peruerted, may likewise peruert the men they liue with: or otherwise leade the men such a life, as they shall neuer haue quiet by them. Such a woman is the Diuels dictator and Broker.

[b] Sinne brought in Death: for having sinned, Mortalitie seazed on their nature: so that from the day of their sinning, their nature euer was dying. Before immortall, but thenceforth mortall, subiect to diseases, agues, gripings, by the which Nature finally is overthrowne.

4. *Staffe.*

[a] Thus They loſt the Image of God: and in roome of Light, the mind was coue red with ſpirituall Darkneſs: the will poſſeſſed with vn.

Their ſoules once ſtript
of(a)Light and Holines,
(b)They fly from God.
He cals them back againe:
And then beſides
the Soule his dead diſtres,
He doth inflict
on both their(c)Bodies paine:
But promiſeth,
that(d)*woman*ſeed ſhould bring,
Who ſhould deſtroy
Satan his deadly ſting.

holines: from both which, proceeded the power of doing Evill. In this peruerſion therefore of the Soules Faculties, they caried in them the image of the Diuell.

[b] Their *Mind* conceiuing wrongly of God, the *Will* (which is as the foote of the Soule) willed to walke a wrõg way. The erroneous mind begetteth an vnholy Will, and from them both proceed that *Power*, whereby they conceiued and brought forth evill: where is now Free-wil vnto good? This ſpirituall death of the Soule [for life to good was loſt] liuely preached the deſert of eternall death.

[c] He enioyneth Man [and all in Man] to labor

in

in honest calling. The Magistrate is to waite on Maiestracie: the Minister on his ministrie; The Tradesmā on his Trade &c. euery one seruing the Lord in some sanctified calling. From the first houre of Creation, mankinde was enioyned to *labour*: but after the houre of his fall, he was enioyned to labour with *paine*: euen as woman was to bring forth in paine. And this is signified by the *sweate* of his face, which floweth from these two causes, inward *infirmity* and outward *paines* taking. And to the end that there might bee occasion of Mans labor, the Earth is cursed: after which curse, it bringeth foorth bryers, brambles, and other annoying Creatures, which had no place in the first Creation holy, at least, as being nociuious & hurtfull. The sight of these things, should teache Man much wisedome. Vnto Woman he appointed dolor of the wombe, in bringing foorth Children. As for the Serpent [satans instrument] he is enioyned, to goe on the earth with his belly, and to feede of dust: between whom & Man-kind, there should ever be enmity. Hereof it cōmeth, that neither Mā can abide the serpent, nor the serpent brook Man.

[*d*] Woman being the first in transgression, is [by ELOHIM his free-favour] here appointed to bring foorth the Sauing seede, namely, *Iesus* the *Christ*. Betweene this blessed seede, & his members faithfull on the one side: and satan [the serpents possessor] and his seede of vnfaithfull and rebellious people on the other side; betweene them [I say] is here fore-decreed a spiritual battell. Satan [called the *Dragon*, Rev. 12. 7. it may be, because hee here possessed that kind of serpent] he shall bruise the heele of Christ and his mysticall body: [far enough from the heart] but the Blessed seed in the end breaketh the Dragons head, and casteth him out of Heauen, into the Earth, as worthy to bee

excommunicate to the death. This Seede of the Woman darkly preached here, is afterwards in God his booke, more and more clearely revealed and taught.

5. Staffe.

Promise of Life
made through that holy seede,
Adam he calls
her(*a*) *Heuah*, dame of Life:
Then God to let
them haue their right & meed,
Out of the(*b*) Gar-
den sends Man and his wife.
Life and Heaven lost,
they lost the Signes withall:
Which holy Signes,
we Sacraments do call.

[*a*] *Gen.* 3.20. As the Lord of Life was to come of womans (not of Mans) seede: so he entitleth his wife *Heuah*, that is, Giuing Life.

From the Begining, holy significatiue names were giuen; but we neglect the wisedome of God.

[*b*] As the Lord is the onely institutor of Sacraments: so he hath appointed, that the sacramental signe shold be removed from These that haue not the Thing signified by that signe. *Adam* & *Heuah* hauing in themselues [and for their seed] lost Heauen: they therefore are expulsed the Garden, the signe of Heaven; hauing lost Life, they are banished from

from the sight of the Tree, that signified life. Sacramentall signes therefore, are outward visible Creatures preaching vnto Man some inward invisible grace: which inward thing or thing signified, is as verily to be apprehended by Faith, as is the outward signe to bee apprehended by the eye, hand, mouth.

6. Staffe.

HEVAH after
conceiu'd and brought forth
(c) *Caine*,
Then holy (c) *Ha-*
bel, Churches figure right:
VVho for his good-
nes, was by brother slaine:
In roome of whome,
God gaue her blessed (d) *Sheth*.
As of *Caine* came
the seede of Serpents broode,
So, of this *Sheth*
came many Persons good,

[cc] whether *Kain* and *Habel* were Twinnes: *Cain* first came foorth, and afterwards *Habell*, in the same Conception, it is not plain. Yet considering, that *Heuah* was to increase and multiply for filling of the Earth, it is not vnlike, that in that her strength, she brought foorth more than one at a Birth-time. This the better may be leaned vnto, seeing in *Gen.* 4. 1. 2. there is mention of two *brin-*

gings foorth,& but of *one cõception*. *Cain* being taught Husbandry by his Father, and *Habel* instructed to keepe sheep. *Gen.* 4. they brought Sacrifices to the Lord. *Cain* (as it seemeth) rather as standing in awe of his Father, but *Habel* offered with a free heart: which was cause that the Lord reiected *Caine* and accepted *Habel*, *Caine* seeing this Reiection, hee therefore slaieth *Habel*, As hereby appeared Satans Serpentine seed: so, the first borne of the Holy-seede, is persecuted to death. This wicked-seed in *Cain*, argueth that *Heuah* had not conceived til after their fall: and therefore by consequent, that *Adam* had not carnally knowne the woman before their Fall. For had hee, (there being no sinne in them to hinder the blessing) shee must needes have conceiued an holy seed, and so haue brought forth no Murderer. That *Habels* Sacrifices pleased God, it was because he first professed that manner of spirituall obedience, not of his owne head, but by GOD his Commaundement: which precept he might well receiue of his Father. Secondly, because in that Sacrifice, he did [though darkely] see, that one was to be offered vp a slaine Sacrifice, for the sinnes of the People. In which respect Christ is said to be the Lambe slayne from the beginning of the world. [*d*] See vpon the next Staffe.

7. *Staffe*

7. Staffe.

To paſſe by ſome,
of(a) *Sheth* came *Henoch* he,
Who walkt with God,
till God tooke him away.
Lamech and *Noah*,
that time *Sheths* petigre,
Matcht with *Cains* daugh-
ters, to their dire decay.
That ſinne ſo grie-
ued God, as plainely he
Foretold to *Noah*,
The world ſhould drowned be.

[a] *Habell* being ſlayne, God giueth to *Adam Sheth* in his roome. *Sheth* begot *Enoſh*: *Enoſh*, *Kenan*: *Kenan*, *Mahalaleel*: *Mahalaleel*, *Iered*: *Iered* begot *Henoch*, the 7. from *Adam*, [IVDE. 14] *Henoch* begot *Methuſhelah*: *Methuſhelah*, *Lamech*: *Lamech*, *Noah*: *Noah* begot *Shem*, *Cham*, and *Iapher*, elder brother of *Shem*. *Geneſ*. 10. 21. Here *Sheths* ſeed was deepely degenerate from *Henoch* and *Sheths* ſinceritie: for they ſeeing the daughters of men [viz. of *Kains* lawleſſe race] to be faire, *Sheths* Petigre marrieth with them: mixing the holy ſeed with the vnholy: by reaſon whereof, Gyants and ſtrong Miſcreants abounded: called in the Hebrew *Nephilim* Fallers, for that they fell away from God and truth of Religion: for the terme ſeemeth to be giuen them rather for their

owne so falling, then because others fell prostrate vnto them. This so vexed the Lord, as he hastely repaireth to *Noah*, and fore-tels him [that he may preach it to others] that after the experiment of 120 yeares, he would drowne the whole world with water. Commaunding him in the meane time, to build an Arke of *Ghopher*, wherein His might then be saued. Not but it might haue been built sooner, sauing that God would so shew his exceeding long patience, if happily once they would returne by repentance.

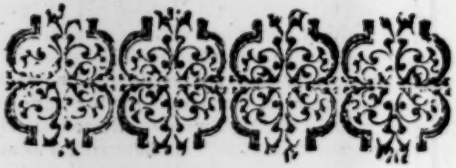
8. *Saffe.*

[a] *Noah* preaching and building the Arke that 120. yeares, the people believed not the spirit of GOD preaching in *Noah* for the which, as their bodies were drowned in the flood: so their soules now remaine in the Prison of God his

One hundred yeares,
and twenty after then,
The (a) Cataracts
were loosd, & Seas burst ope:
The raine and waters drownd the wicked men,
And ouer Earth,
had liberty and scope.
But ere that day,
as God had *Noah* told,
An Arke he built,
of *Ghopher*, roomd threefold.

his wrath, 1. *Pet.* 3. 18. 19, 20. That *Arke* was a figure of Baptiſme: for as by that Arke *Noah* and his familie the faithfull [for *Cham* was not then ſeene wicked] were ſaued from *Iehouahs* wrath: even ſo by Baptiſme, the Faithfull are ſaued, and the lurking hypocrite for the time fareth not the worſe. But as all without the Arke, were vtterly deſtroied by the ſame water: even ſo ſhall Baptizing water be but a Sacrament of condemnation vnto ſuch as receiue it vnworthely: whether they be within the Arke [the viſible Church] as was *Cham*, or baptiſed in the Church of the World, or viſible worldlings, ſuch as is that great Cittie, *Revel.* 17. 18. For the Harlot mounted there on the waters, may well haue relation to *Noah* heere ſuppoſed of waters: which waters here, may fitly repreſent alſo the ſurges of affliction and troubles here, toſſing the Church while ſhe bideth here in this vale of miſery. Which afflictions notwithſtanding, ſhall be ſanctified to her *preſeruation*, when otherwiſe to the wicked, they ſhall be but forerunners of eternall *damnation*.

4. *Staffe*.



9. Staffe.

Into this Arke
did *Noah* and his wife,
His ſonnes *Shem*, *Cham*
Iaphet, (*a*) enter anon:
With ſorts of Creatures all that breathed life,
Preſerved in
the Arke by God alone.
(*b*) After twelue Months,
the Men their wiues and all
Out of the Arke
did goe, at God his call.

[*a*] The World was here 1656. yeares old, and ſo tooke his end with waters: *Noah* hauing in the Arke of every cleane Beaſt for ſacrifice, and vncleane for preſeruation of their kinde to the New World, aſwell as of the cleane.

[*b*] *Noah* and his wife, with his three ſons & their wiues [euen 8. Perſons in the whole] as they went into the Arke at GOD his commaunde: ſo they come not foorth vntill he commaund. *Geneſis.* 8. 16. Comming foorth, *Noah* offereth ſacrifice to GOD, whoſe fauour was acceptable: and therefore the Lord bleſſeth *Noah* to the beginning of the

the Newe Worlde: promising, that he woulde no more smite the World as he had done with waters: and thereof hee appointed the Rainebowe to be a signe sacramentall. Here was *Noah* permitted to eate flesh: but forbidden to eate of the bloud of Beasts, as a signe how much he abhorred the shedding of Mans bloud. Which inhibition was renewed in the Ceremoniall Lawe of *Moses*: and stood firme vntill the time of Grace, wherein such Ceremonies ceased: all the Creature then being cleane to the cleane, and sanctified to the Beleeuer, by the word and prayer. *Tit.*1,15.1. *Tim.*4.4.5.

10. *Staffe.*

As *Adam* gun
the former World, so this
By *Noah* was,
begun. Of (a) *Cham* there came
The Canaanites,
accurst for works amisse:
Of *Iaphet* sprong
the Gentiles hight by name.
Of blessed *Shem*,
came *Heber*, *Abram* eke,
From whome the Israelites their bloud-rowle seek.

[a] *Noah* planting of Vines, & drinking the iuice of the grapes, he became drunken: & so lay in the midst of his Tent Naked. *Cham*

Cham seeing it, telleth his two brethren. They cõming backwards towards their Father, doe from their shoulders let fall a couering vpon him. *Noah* awaking, & vnderstanding what was done, he curseth *Cham* in his sonne *Chanaan*, of whome came the cursed Canaanites: but he blesseth the God of *Shem*, and prayeth that *Iaphet* at last may come and dwel in *Shems* Tents. Of *Iaphet* came the Gentiles. From *Shem* [supposed to bee *Melchi-sedek*, Gen. 14. both the Hebrewes, Greekes, Latines, old and new: & he was liuing, till about 77 yeares after *Abram* his calling out of *V R* in *Chaldea*] frõ *Shem*, I say, the twelft Worthy of the Old World: and born before the New world: from Him came *Arphaxad*: from *Arphaxad*, *Selah*, from *Selah*, *Heber*, (of whome the tongue was called *Hebrew*] frõ *Heber*, *Peleg*: frõ *Peleg*, *Regu*: from *Regu* *Serug*: from *Serug*, *Nahor*: from *Nahor*, *Terah*: from *Terah*, *Abram* the Grands father of Israell, of whome came the Israelites.

For their birth and yeares take it thus: *Noah* at 500. yeares begetteth *Iaphet*, *Genes.* 5. 32. Two yeares after hee begetteth *Shem*, for two yeares after the flood, *Shem* is but 100 yeares aged, *Genes.* 11. 10 As for that verse in *Gen.* 10, 21, it is [according to the Hebrue] to bee read thus: *vnto Shẽ, father of al the sons of Heber, brother of Iaphet the elder, were children borne.* Whereupon followeth, that *Cham* was yongest, but the time of his birth left out, as vnworthy the Holy ghosts Record,

1. *Shem* by Election made Eldest, he at an hundred yeares begot *Arpachshad*, & then liueth after that, 500. yeares,

2 *Arpachsad* at 35 yeares begets *Shelah*, liuing after that 403 yeares.

3. *Shelah* at 30. begets *Heber*, liuing after 403. yeares.

yeares.

4 *Heber* at 34 begot *Peleg*, liuing after 430 yeares.

5 *Peleg* at 30 yeares begot *Reu*, or *Regu*, and after that he liued 209 yeares.

6 *Reu* at 32 begot *Serug*, liuing after that 207. yeares.

7 *Serug* at 30. begot *Nahor*, liuing after 200. yeares.

8 *Nahor* at 29 begot *Terah*, liuing after that 119. yeares.

9 Terah at 70 yeares begetteth (as *Noah* at 500. yeares did beget) that is, one of three, *Abram*, *Nachor* & *Hran*. In a word *Abram* is here mentioned for elections sake, being otherwise begot in his fathers 130. It is thus gathered: his father *Terah*, dieth at 205. *Gen.* 11. 32 The Abram departing his fathers house is aged but 75 *Gene* 12. 4. Take 75. out of 205. and there remaineth 130. So aged the was *Terah* when he begot Abram As for *Gen* 12 1. It runneth thus in Hebrue propriety. *And the Lord said* &c. or *Then the Lord said* &c for the Hebrue letter *Vaf* can there be no *Rationall*.

11. *Staffe*

11. *Staffe.*

In(a) *Abrams* time,
Idolatry did raigne:
God therefore(b) called him from Chaldea land.
VVho taking(c) Tent
on back, away he came
And(d) followed God,
as child doth Nurses hand:
To him God promised great seed. After the same
To(e) *Abram*, God
gaue *Abraham* to name.

[a] Excepting *Melchisedek* the Priest of the high God, and King of SALEM [Called also IEBVS of *Iebusi*, *Gen.* 10. 16, but afterwards called IERV-SALEM of IEBV-SALEM if not of *Abrahams Ireh* in *Gen.* 22. 14. as some Hebrews wil mystically by Titles chãge, teaching: That the Towne was changed to sacred vse, euen to be the figure of God his vniuersall Church: excepting I say that *Melchisedek*, there is no mention of any that walked vprightly before IEHOVAH.

[b] The Lord [*Abram* then being 75 years olde] picked him out of Chaldea, the Land of *Shinar*, and Nimrods *Babel* or Confusion: for there the Schismatiks from *Shem* builded but their owne tongue was slit by IEHOVAH, as is coniectured, into 70. and so were scattered into divers parts of the Earth.

[c] The

[c] The Father of the Faithfull liued in a Tent and we should not think but our state is stil moueable: for here is no abiding City.

[d] He followed the sound of God, as we should follow his Word in all things: the companie of which intelligible sound [for it is not a Romish *Noise*, but a distinct *Voice*] should draw vs after it, as a Loadstone pulleth to it Iron. Togither with *Abram* and *Sarai* his wife, there goeth foorth *Lot*, the Son of *HARAN Abrams* brother. This LOT and his Family were with *Abram*, what time IEHOVAH [*Gen.* 12] made first promise to *Abram*, that in his SEED all the Earth should receiue a blessing: for the Seede of the woman promised, *Gen.* 3. was to spring from *Adams* seed. But soone after [*Gen.* 13] there being a controuersie betwixt *Abrams* Heardmen, & the Heardmen of LOT, about pasture for their cattel, *Abram* [though more Excellent] for peace sake, giueth LOT leaue to choose what soyle he first would, LOT chooseth the plaine of Sodome, and so departeth, pitching his Tent at Sodome gates: But his fleshly choyce was scourged: for in stead of good *Abram*, he found a beastly carnall people who daily vexed his hart, 2. *Pet.* 27. Soone after, there beeing warres betwixt the 5. Kings of the 5. Cities of the Plaine on the one side: and the King of *Babell*, and his 3. Neighbour Kings on the other side: This last Party preuailing, *Lot* with all he had was carried away captiue. *Abram* vnderstanding hereof, he mustred 318 of his owne house: pursueth and recovereth *Lot* againe. In *Abrams* returne, *Melchisedek* King of Shalem and *Iehouahs* high Priest did meete him, and offered to him Bread and Wine [a notable figure of the Bread and Wine, which JESVS our Priest after *Melchisedeks* order hath offered to vs beleiuers [not to Sodoms People] to which kingly

Priest,

Prieſt, *Abram* tythed or payed tenths of al he had wherewithall the Royall prince bleſſeth him and the leſſer is bleſſed of the greater, *Gen.* 14. *Heb.* 1. 2. 3, 4. 5. 6. 7. And what man ſhould be greater than *Abram*, if not *Shem*, in whoſe Tent God was to dwel til *Iaphets* [or the Gentiles] returne to dwell in that Tent.

LOT by all theſe Croſſes not profiting much, after this deliuerance (euen by *Abram*, whoſe fellowſhip he neglected) he purchaſeth place in Sodomes Towne: But *Abram* returning to his place the vale of *Mamre*, the Lord there by viſion confirmeth the former promiſe, and promiſeth him a large ſeede as alſo the Land of Canaan for their poſſeſſiō. *Abram* beleuing the Lord, it is imputed to him for righteouſneſſe. *Sarai* being barren, ſhe giueth her AEgyptian-maid to him, who knowing her, ſhe bringeth foorth *Iſmaell*.

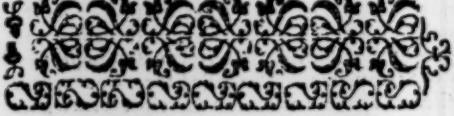
[e] *Abram* being 99. yeares old, IEHOVAH appeareth and ſmiteth a *Couenant* with him: *Abram* was to *Walke vpright before God*: The Lord he was to be to *Abram GOD Al-ſufficient, at euery turne and ſtraight*. For printing this Couenant more deepe in the breſts of *Abram* and *Sarai*, the Lord calleth *Abram* [in Engliſh, High-father] ABRAHAM (in Engliſh, *The father of a great multitude*] and *Sarai*, in Engliſh, *Miſtris*, he calleth SARAH: that is interpreted, *Princeſſe*. The lifting vp of their *Names*, *meaning* by that letter *H*, teacheth, howe Couenāt-ſmiting with God for vpright worſhip, doth exalt, not embaſe man and woman. For the letter *I* [in Hebrew called *Iod* & in Greek *Iota*] Some Hebrewes affirme it a wandrer till it was prefixed to *Moſes* ſucceſſor *Hoſhea*, termed after *Iehoſhua* or *Ioſhua*. By like proportion it may put vs in minde of that Seed of woman which finally was aſſumed of our *Ioſhua* or Ieſu, But certaine

taine it is, that one Iod or Iot of the law muſt not periſh, ſeeing IESVS is the veritie thereof. Togither with his Couenant, the Lord adioyneth a SEALE, or exhibitiue Signe: for *Abraham* and his Male-ſeed henceforth was to be circumciſed. The cutting of that fore-ſkin of the Male his generatiue part, did preach a being conceiued in ſin: and therefore a neede of Regeneration or *Newe birth*. This Cut in the fleſh is properly called the *Signe* of the Couenant. *Gene.* 17. 11. But improperly or Sacramentally, it is called the Couenant it ſelfe. *ver.* 13. No new ſpeech therefore it is, to giue vnto the *Signe* the very name of the *Thing ſignified*. That forme of ſpeaking is as Auncient as Adam, who in Paradiſe the very daye of his creation, heard Trees to be called by the names of *Life*, *Good*, *euill*, when as they were but ſacramentall ſignes of *Lyfe*, & of *Knowledge* good & euil. Theſe therfore that teach the ſacramentall bread and wine to be the Reall or very body and blood of Ieſus, they ſpeake againſt all ſcripture: if not alſo the light of their owne harts.

After this the ſinnes of *Sodome*, *Gomorrah*, *Zeboim*, *Admah*, *Bela*, crying to heauen, God ſendeth his Angels firſt, to foreſignifie their deſtruction vnto *Abraham* [what time, *Iſaac* was again promiſed, *Sarah* laughing it to ſcorne, as a thing impoſſible, for her to bring forth] & afterwards to Lot. The Angels ſend LOT and his wife out of the City to *Belah*, thenceforth called *Zoar*, for *Lot* was vnwilling to goe to the Mountaine, his wife looking back is turned into a Salt piller for ſeaſoning others by way of terrour. Then fire and brimſtone from heauen, deuoures all. Lot after that remouing vnto the Mount, his daughters to haue ſeede by their Father, made him drunke, & ſo lay with him. Vnawares he begetteth of them *Moab*,

(of

[of whome the Mo *abites*]& *Ben-ammi*, of whome came the *Ammonites*. Which people, as they drew their Originall from dronkennesse in the Flesh, so afterwards proeued they drunken in the spirit & of a drunken religion like Romanisme in the end of that Harlot in *Reuel*. 17.



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Staffe. 12.

His Wife(*a*) *Sarai*
was thenceforth call'd *Sarah*:
And(*b*) Circumci-
sion for holy Signe,
(*c*) To *Abrahams*
Male-seed, God gaue that day
Which was obseru'd
by *Abraham* his Line.
To *Abraham*
was(*d*) *Isaac* borne, and than
To *Isaac*,
(*e*) *Iaacob*, that holy man.

[*a*] See for this change, in the former Staffe at the letter, (*e*]

(*b*) a signe of the Couenant made betwixt *Iehouah* & *Abraham*. See for this in the former staffe, at (*e*]

(*c*) Giuen to the Male-seede, because He is chief in Generation, Euery Natural Artist knowes that. Secondly, Man was not made for the Woman, but the Woman for Man. *Obiection* Seeing Baptisme supplieth Circumcision, what reason is there that Female should be baptised seeing they were

were not Circumciſed. Anſwer, Indeed, Baptiſme is the doore or entring Sacrament of the new Teſtaments Church, as was that of the Olde. In this they haue admittance. Pirſt. becauſe they are capable of Water, but ſo they were not of Circumciſion. Secondly, *Paul* teacheth. *Galat.* 3.27. 28, That [howſoeuer there was difference betweene Iewe and Gentile, Male and Female, concerning the former, yet] concerning Baptiſme, Iewe and Gentile, Male and Female, are al one in Chriſt Ieſus whom they apprehend by faith. And heerein [as in other things] it appereth that the New Teſtament is more liberall handed, free harted, and more glorious then the former. Concerning the ſignification, looke into the former Staffe, at[e]

[d] *Iſaac* in Engliſh, *Laughter*. So called to put *Abraham* in mind of his faith, whē beleeuing that promiſe, he laughed. Secōdly, to admoniſh *Sarah* of her want of faith when ſhe laughed ỹ promiſe to ſcorne; Thirdly, to teach them both, and all the faithful iointly with them: That there is no happy laughter or ioye, but in the Lords promiſes. He the Son of the *Promiſe*, borne, as it were, onely by Grace and beſides Nature this father then being aged 100. ye. as in *Gen.* 21. 5. and *Sarah* then aged 90. *Gen.* 17. 17 teaching al, that the bleſſing commeth by Grace, not by Nature. This *Iſaac*, was ỹ ſpeciall fore-type of Chriſt Jeſus the Promiſed ſeede, the bringer of Grace to vstas alſo hee was an excellent figure of the ſtate of euery myſticall member of Chriſt. All which, are not of AEgyptian *Hagar* the bond-woman, (figure of the Lawe] as was mocking perſecuting *Iſmael* but of *Sarah* the free-woman, figure of the Goſpell and of Jeruſalē from aboue, who is free with her children: read *Galat.* 4. 22. to the end of that chapter.

[e] *Iacob* the younger brother of *Eſau* of them the Lord ſaid to *Rebecca* their mother (euen before

they were born) I haue loued *Iaacob*, and hated *Esau*, *Rom.* 9. 13. As God had *chosen* the one, and *Refused* the other, so being borne, *Esau* ranne a Reprobate race, hunting, sporting, with neglect of holy Sacrament: for he sold his interest of Canaan, the Sacrament of Heauen, to his younger brother, for a messe of Red-pottage: whereof hee tooke his name *Edom*: euen as the first Man from the *red* earth deriued the terme *Adam*. As for *Iacob* he liues simply and truely, in holy calling, making high account of that Sacrament. And this was cause why *Rebecca* specially loued *Iaacob*, vsing afterwards the help of a false finger, for getting the blessing to *Iaacob*, preuenting male-content *Esau*. For which, *Esau* threatning death, *Iaacob*, was glad to flie to his vncle *Laban*, and there to stay. There he was beguiled with Pinck-eyed *Leah*, but marieth with *Rachell* or *Rabel*. One and twenty yeares after, he returneth home, & studieth the appeasement of *Esau* teaching vs therein, not only for peace sake to giue place: but also, for procuringe peace, to vse al lowly gesture & reuerent termes, were it to one, as prophane & vnworthy as *Esau*.

13. *Staffe*

13. *Staffe.*

This *Iaacob*, God
cald(*a*) *Israel*, becauſe,
He wraſtling did
preuaile with *Iehouah*.
Twelue ſonnes (hight Pa-
triarchs) God drawes
From Israel:
Whoſe Progeny alwaie,
And yet, are Iſ-
raelites termd to this day.

[*a*] *Iaacob* wraſtling with an Angell, repreſenting the LORD, with whome we ought to wraſtle in Prayer, Worlds age. 1259

is thence forth called *Israell*, in Engliſh Preuailing with God. *Gen.* 32, 28, For all ſ Fore-elect of God are Preuailers with God: God may hoiſe them vp and down for a time, and giue them a nip in the fleſh, but when he hath caſt them down with the Left hand, he will raiſe thē vp with the Right: for that is the hand by which they preuaile. HE was called *Iaacob*, [not as many haue imagined, of the Hebrewe word, that ſignifieth to ſupplant or deceiue, but of a Nowne that ſignifieth an HEELE, for thereof he taketh his Name. *Gen.* 45. 26. Obiection: But *Esau* ſaith *Gen.* 27, 36. that hee was well called *Iaacob*, becauſe hee had deceiued him. Anſwere: The holy Ghoſt before gaue the reaſon of his Name, from his holding of *Esau* by the heele at his birth-time: the holy ghoſt his conſtruction, muſt

must be preferred before the priuate interpretation of *Esau*. Secondly, *Esau* doth there but prodly mock at *Iaacob*, wresting his Name to such a signification, as he might best play withall in his peeuish vaine. Etau is too bad an expositour of ℣ Holy Ghosts words: & they too easily deceiued, that will leane vnto his prophane exposition, He speaking not out of the truth, but out of the very bitternes of his hearte, flowting and iearing.

14. *Staffe.*

(*a*) *Iaacob* hauing by his wife *Rabel*, first *Ioseph*, then *Ben-iamin*: for the residue were borne of *Leah*, *Zilpah*, *Bithah*: *Ioseph* was of his Father principally affected, through cõceiued hope of future good in him. *Ioseph* dreaming that the Sunne, Moone, and eleuen Starres should reuerence him. *Gen.* 37, his Father by that as by other things doth readily cõclude, that himselfe and his other Sons should once do homage to *Ioseph*. This causeth the ten first [for *Ben-iamin* was yet very young] to take *Ioseph*, hauing him in the Fields, to sell him away to certain Merchãts, who

Their Names were thus:
Reuben and *Simeon*,
Then *Leui*, *Iudah*, *Dan*, and *Naphtali*,
Gad, *Asher*, *Issachar*, *Zebulon*,
Ioseph and *Beniamin*: this [*a*] *Ioseph* enuiously
Was of his brethren sold to Ægypt Land,
Where *Ioseph* was
(*b*) aduanst by God his hand.

who afterwards bringing him into AEgypt, soulde him vnto *Potiphar*, Prince of O N, Steward vnto *Pharaoh*. *Joseph* thus packed away, his Brethren dipping an vpper party coloured coate of *Iosephs* in blood, they repaire vnto aged *Israel*, or *Iaacob*, and doe perswade him, that some wild Beast had torne *Ioseph*. Olde Israel too forgetfull of *Iosephs* dreames, doth giue credit to their words, and therfore bursteth into depe lamentation.

Ioseph, placed in *Potiphar* the Eunuch his house, is for his beauty, lusted after, by his inordinate eyed Mistris, She, hauing no blush in her fore-heade, wooeth *Ioseph* to Sinne: but he auoideth her alluring presence. Her lust, for that cannot be properly called Loue, it turned into Hate. She therefore pulling his Garment from him, accuseth him to her Husband, for a wanton Hebrew, and an Assailer of the Mariage-bed. He beleeuing her, casts *Ioseph* into prisō. The Kings Butler & Baker being in ỹ same prison, they dream dreames, *Ioseph* therby telleth the Butler, that within three daies he should be deliuered and vse his former office, but ỹ Baker within three daies should die, which accordingly came to passe. After this *Pharaoh* dreamed, that 7. leane Kine, eat vp 7 fat ones: that 7. withered eares of corne deuoured 7. well liking ones. The King troubled about these dreames, ỹ Butler then remembred *Ioseph*: & told of him to *Pharaoh*. The King sēds for him: he interpreteth ỹ dreams saying, that ỹ next 7 years should be plentiful, but ỹ 7. after thē, should deuoure al the plēty that went before thē. Vpon this ỹ King deliuered *Ioseph*, & putteth his Regal Ring on his hand; *Ioseph* is next to *Pharaoh* ouer all AEgypt, and by speciall commission gathereth much Corne into Store-houses, during the plētiful times, for ỹ better nourishing of ỹ body in ỹ 7. penurious yeares.

15. Staffe

15. *Staffe.*

[a] *Iacob* sending his Sons into AEgypt to buye Corne, at their second comming thither, *Ioseph* bewrayeth himselfe to his Brethren

W. aged 2298.

[a] In time of (a) Dearth,
Old (b) *Israel* and his sonnes
To Ægypt came,
from Canaan their due:
Good *Ioseph* glad·
somely to Father comes,
And bringeth him
to *Pharaoh* his view.
VVho giues to *Israel* for dwelling place,
The Land (c) Goshen,
environd with Gods grace.

sending word back to his Father by them, that it was *Pharaoh* his will, and his desire that he would come vp to Egypt.

[b] *Israel* hauing consulted with the Lord, at *Beersheba*, departeth with his whole Familie into AEgypt. The number of the Persons that came into AEgypt, are saide by *Moses Genesis.* 46. to be 70. taking into that Number *Ioseph* and his two sons *Manasseh* and *Ephraim*. Blessed *Steuen* in the *Actes* 7. 14. Numbreth 75. Soules: by which second Number, wee are taught to account some passed by of *Moses*. Some writers do borrow vnto this account, the 4. Mothers of the Patriarches the

the two Sons of *Iudah*, who were dead before this voiage in Canaan: and so make vp 75. besides *Iaacob* himselfe. A second sort doe, as MOSES borrowed three from *Iosephs* house, for making vp 70. so they borrow five moe from *Iosephs* house, vnborne at *Moses* time of accompt, and these fiue are Sonnes and Nephews, 1. *Chron.* 7. 14. 20. to *Ephraim* and *Manasseh*: by which accompt, they well obserue, that *Ioseph* seeth his Children vnto the third Generation, *Genes.* 50. 23 Both these opinions, if not iudgements, of others learned set downe. In the third place, I will adde my Coniecture, *Moses* hauing accounted the number of 70. he immediatly in the next verse. *Genes.* 46. 26. addeth: All the soules that came with *Iaacob*, &c. (besides *Iaacobs* sons wiues) were in the whole, &c. The Patriarchs wiues so plainly excepted, why may not *Stephen* borrow them to the making vp of 75? *Question.* *Moses* hath no where affirmed, how many the wiues were THEN liuing, how then should *Steuen* accompt them? *Answer.* Holy *Iude* maketh mention of *Henochs* Prophecie, as also of a strife between *Michaell* the Arch-angell and the Diuel, about the body of *Moses*: neither of which is once mentioned before in holy writ. Holy *Paul* [2. Tim. 3. 8.] telleth *Timothy*, how *Iannes* and *Iambres* were the Sorcerers that resisted *Moses* in Aegypt: yet neither *Moses* nor any Prophet after, maketh mention once of the number of the Sorcerers, nor of their Names. As they had that, by speciall Reuelation, so, why may we not thinke, that *Steuen* at that time [if not before] had the knowledge of that Number by like Reuelation, specially seeing *Then* he had a Miracle wrought in his eies, in that his beholding of Iesus, Acts. 7, 55. fater an vnutterable sort? For admit that these things did run in tradition [as the Sorcerers names be in the Talmud] yet

yet muſt the Holy men haue their aſſurannce by peculiar Reuelation, ſeeing many things in Tradition were vntrue and vaine, and no tales more vncertaine, and oft times more falſe, then theſe in the Talmud.

[c] Shepheards beeing an abhomination to the AEgyptian [ſome thinke from *Exod.* 8.26. becauſe the AEgyptians worſhipped ſome ſuch beaſts, as the Iſraelites ſlew for ſacrifice: which is a colde ſuppoſe, for that ſhould rather make the ſacrificers hatefull, than ſhepheards abhominable: but the holy Ghoſt affirmeth that Calling to be abhorred of them. Neither are we ignorant, that in everie prophane Land, ſome Calling is of the Multitude held as abhominable and loathſome, notwithſtanding the neceſſity thereof. I would to God it were not ouertrue, that the ſhepheards of ſoules (the keepers of Chriſts flock) be held amongſt vs (as the Apoſtles ſometimes were] for the worlds of ſcourings, and that ſpecially [which is a ſin of ſinnes] in reſpect of their vocation and miniſtery: which notwithſtanding is of ſuch neceſſity, as without it the world cannot ſtand. For were the preachers of Righteouſnes with *Noah* ſhut vp in the Ark, flouds of fire would quickly conſume the proud diſdainfull AEgyptians.

A

A COMPVTATION OF GENESIS.

The yeares of the World.

130 ADam beeing aged 130. yeares, he begetteth *Seth.*

235 2 *Seth* aged 105. yeares begetteth *Enosh.*

325 3 *Enosh* at 90. yeares begets *Kenan.*

395 4 *Kenan* at 70. yeares, begets *Mahalaleel*

460 5 *Mahalaleel* at 65. yeares begets *Jared.*

622 6 *Jared* at 162 yeares, begets *Henoch.*

687 7 *Henoch* (the 7 from *Adam Iude* 14.) at 65 yeares begets *Mathuſhelah.*

874 8 *Mathuſhelah* at 187 begets *Lamech.*

1056 9 *Lamech* at 182 yeares, begets *Noah.*

The yeares of the World.

10 *Noah* [the 10. from *Adam*, and the Lord his Tenth out of the firſt world] at 480 yeares of age is foretold of the flud. Being 500 yeares aged he begetteth *Iapher* [for Gen. 10. 21. lyeth thus to bee read in the Hebrew: Vnto *Shem* [the father of all *Hebers* ſonnes, brother to *Iapher* the Elder] ſprong a Seede. And in *Noahs* 600 yeare the Flood came.

1536

1656 1 *Shem* 2 yeares after the floud [being then but 100 yeares old, *Gen.* 11. 10. and therefore begot in *Noahs* 502.] begetteth *Arphaxad.*

1658

1693 2 *Arphaxad* at 35 begets *Selah.*

1723 3 *Selah* at 30 yeares begets *Heber.*

1757 4 *Heber* [the 7 from *Henoch*, and from whom *Abram* & his ſeed tooke ỹ name of *Hebrews*] he at 34 yeares begets *Peleg.*

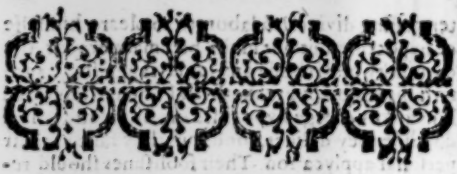
1787 5 *Peleg* [in whoſe time the Earth was divided] at 30 yeares begets *Regu*, or *Reu.*

1819	6 *Regu* at 32 yeares begets *Serug.*
1849	7 *Serug* at 30. yeares begets *Nahor.*
1878	8 *Nahor* at 29. yeares, begets *Terah.*
2008	9 *Terah* being 130. yeares old, (compare *Gen.* 11. 32. with Chap. 12. 4.) begets *Abram.*
2083	10 *Abram* at 75 yeares, receiveth the promise. The 10. he was in the beginning of the New World as *Noah*, in the end of the Old.
2108	*Abram* at 100. years of age hath *Isaac*
2168	11 *Isaac* at 60. years, hath *Iacob* and *Esau.*
2298	12 *Iacob* at 130. goeth into Aegypt with his 70. soules: *Ioseph* then being aged 39.
2315	*Iacob* being fed 17. yeares by *Ioseph* dyeth, being aged 147. He was the 12. of the new World: and left behind him 12. *Worthies* peerlesse. On his death-bed he foretelleth every of them of future events: specially, that the *Shilob* Christ should come out of *Iudah.*
2369	13 *Ioseph* dieth in Aegypt, being 110. yeares old: 54. yeares after his Father. Before his death he giueth charge, that at their remoovall to the Land of Promise, they should take his bones away with them. That afterwards was done: In the meane time, they embaulme his corps, and chesteth him. And so endeth *Genesis*, containing from *Adams* Creation to *Iosephs* death 2369. yeares.

The ages of the World.

Here, or within one Chapter of *Exodus* falleth out the Story of *Iob*: for forme Poeticall; for matter,

ter, passing divine: *Iob* laboreth to cleare himselfe of hypocrisie, but not in the best manner; for the extremity of his body and soules angu.sh, danteth his reason, & breaketh his Patience. His three kinsfolkes charge hypocrisie on his head. The doctrine they deliuer, good: but they faile in their personal applycation. Their foolishnes should reprove Mans folly. In the end, Eloquent *Elihu* thrusts himselfe in, reprooving both parties for follie: but for the vpshot, *Iehouah* himselfe sits Vmpire: iustifying *Iob* for his servant, and condemning his friendes for their false Application. *Iob* sacrificeth for his friends: The Lord is satisfied: *Iob* enriched: and so endeth that divine Story: In every Allegation of Gods Mercies and Judgements having an eye vnto the times of Genelis. But because *Iob* came of *Keturah Abrahams* his latter wife, and not of *Sarah* (Queene-mother of the faithfull) I therefore so passe from him, to Israels Seede.



16. *Staffe.*

From Israels Houshold, sprong a mightie crue:
The (a) Ægypt king,
to keep them vnder hand,
Their Male children
therefore vntowardly slue.
That time was *Moses* borne in Ægypt Land:
Who after fourty yeares, by God was sent,
To help poore Israel, drownd in Lament.

[a] There arose a new king in Aegipt (herewithall beginneth the booke of *Exodus*) who to keep the Israelites vnder the yoke, did commaund the Hebrew-Midwiues (*Shiprah* and *Puah*) to kill all the Sonnes: but they fearing God, would not. After this therefore, he chargeth that everie Male-child should be cast into the River. At this time, *Amram* [of the Tribe of *Leuie*] had married with *Iochabed* [a daughter of *Levie*] by whome a Sonne was brought forth: this being about 64. yeares after *Ioseph*. She maketh an Ark of Reed, Slyme and Pitch: who, laying the childe therein, committed it to the Riuer. His Sister standing aloose to see what would become of the Child, loe the

.aged 34.

the daughter of *Pharaoh* [for the AEgyptian kings were comonly so called] came to bathe at the riuer, who espying the Ark tooke it vp & opened it. The Child weeping, she had compassion on it, His Sister seeing that, she steppeth to the Princesse, and demaundeth if she shall fetch a Nurce vnto her.

She assents. His Sister bringeth the Mother, to whom the Princesse commendeth it; commaunding her to attend it. The Childe beeing growen, she brings him to the Princesse, who calleth him *Moses*, because she drew him out of the water.

Moses being much more grown, he leaveth the Court, goeth down to his brethren the Hebrewes: who seeing an AEgyptian smiting an Hebrew, he ariseth and slayeth him. Afterwards seeing two Hebrewes striue, he rebuked the wrong doer: The wretch replying, Thinkest thou to kill me as thou didst the Aegyptian? *Moses* hereupon fled [for feare of *Pharaoh*] into the land of Midian; who there was intertaind of a Prince, who gaue his daughter *Zipporah* for wife to *Moses*. Many after this, keeping sheep by the Mount Horeb [called also Sinai] to him there the Lord appeared, speaking out of the middest of a burning Bush, giuing him Commission to fetch his people out of AEgypt, where mightily they groned vnder the yoak of Bondage; ioyning in commission with him, his brother *Aaron* of more excellet vtterance than *Moses*. The former King dead, *Moses* and *Aaron* come vnto the Hebrewes and do tell them, that I AM THAT I AM, had sent them for their deliverance. *Moses* and *Aaron* comming vnto them; loe, al the people were ioyned vnto the Idols and filthinesses of Aegypt [*Exo.* 20. 5. 6. 7. 8. 9] but the Lord hauing a respect vnto his owne Name, forsooke them not: but

ſtrengthned *Moſes* and *Aaron* vnto the worke: who boldly [as it were oppoſing the ſheep-crooke to the Aegyptian Scepter] do come vnto *Pharaoh*, telling him, that IEHOVAH commaundeth him to let his ISRAEL depart the land. The king proudly replieth, who is IEHOVAH? as alſo, vpbraydeth *Moſes* and *Aaron* with hindring the peoples worke. Immediatly whereupon the Bedlem-King commandeth work at the Peoples hands, and denieth them, therewithall, neceſſaries to the worke. Here the People murmur againſt *Moſes*, as beeing the very Author of their further ſlavery: ſo farre were they from ſeeing, that Satan raged the more becauſe his time was ſhort, for retayning them in Idolatrous bondage.

17. *Staffe.*

He and *Aaron*,
(brethren of *Levies* race)
(*a*) Great wonders wrought,
before king *Pharaoh*:
Driving his Sorcerers from fore their face.
Yet would the wretch
not let poore Iſrael go.
At laſt, therefore
the Lord doth (*b*) *Moſes* call,
And tells to him,
what after ſhould befall.

[*a*] *Moſes* being now 80. year old, and *Aaron* 83. Exod. 7. 7. They wrought certaine Miracles before the King. First *Aaron* caſteth forth

his

his Rod, and loe, it became a Serpent. The Egyptian falſe Prophets [*Iannes* and *Iambres*] do the like with their Rods: but *Aarons* Rod devoured theirs. Here *Pharaoh* his hart was hardned: but for outward Plague, there was not any now inflicted. The next day after, *Pharaoh* comming forth to the River [like enough to be *Nilus*] *Aaron* there ſmiteth the waters, and they were turned into Bloud, by reaſon whereof, the Fiſh died. The like did the Sorcerers: *Pharaoh* therefore departeth hard hearted. This was the firſt Plague. Afterwards, *Aaron* by the command of *Moſes* [and *Moſes* had ever his commaund from IEHOVAH] ſmit the Riuers with Frogs, inſomuch as they cralled into the kings houſes, and climbe into his Chambers. The Enchanters did ſo. He was more hardened. The 2. *Plague*. Next, the duſt of the Earth was ſmitten, whereupon followed Lice. Here the Magitians attempted to do the like, but they could not, whereupō they acknowledged that *Aron* wrought by the *Finger of God* [ſecretly graunting, that their owne working, was but by the *Finger of the Diuel*] But the King like a block departeth vnbelieuing. This was the 3. *Externall Plague*: Wherewith may be obſerued, that all falſe Miracles [ſuch as Rome brags of] are not worth a louſe. The next day, *Aaron* cauſed ſwarmes of Flies to infeſt all AEgypt [no ſuch thing fell in Goſhen] but vpon *Pharaohs* praier to *Moſes*, *Moſes* prayeth and they departed: but *Pharaohs* heart relented not. That was the 4. *Plague* The 5. *Plague* was a Murrian vpon all AEgyptian Cattle. The 6. *Plague* was a Scabbe vppon Man and Beaſt. The 7. *Plague*, was the cauſing of Thunder, Haile, Lightning, to the deſtruction of Beaſts and Hearbs in AEgypt: but ſtill [ſo ſoone as the Plague ceaſed] *Pharaoh* denied paſſage to Iſraell. After that, *Moſes* ſtretching his Rod vpon

AEgypt, the *East* winde brought in Grashoppers couering all that Land: *That the* 8. *plague*. *The* 9. *plague* was a great full palpable Darknes, brought ouer all AEgypt [for light was then in Gōshen] whereupon *Pharaoh* his heart grewe more obdured.

[*b*] The Lord having decreed that vpon the next Plague, the Plaguy King, should not onely Giue leaue, but command them to depart, he therefore [for an euerlasting Memoriall of his peoples delivery out of the Land of Bondage] doth call *Moses* vnto him, and enformeth him, how he should teach the People to performe his will. *Note*, As this Pestilent King was a liuely figure of the Dragon, and his Horned Kings, enthralling the *Church of God*: so that AEgypt was a forcible fore-figure of the *False Church*, Revel. 11. 8. ouer the which *Leuiathan* ruleth, and with the which, the Israel of God must haue no spirituall Communion: that is, the *Faithfull* must not any way communicate with her false worship and false Spirit, wherewith she is inspired. For to the False Church, for abusing the 10 Commandements, are the 10 Plagues of God appointed: euen all the Plagues that are written in the Law. In the book of Revelation the viols of Gods wrath are powred out with allusion to this story.

18. *Staffe*,

18. *Stafft.*

(a) Goe take, ſaith HE,
a yearling Lamb ſpotles,
A Male, yea through
each of your Family:
Doe kill the ſame
with fire do roſt the fleſh.
The blood on doore-
poſtes ſmite. Then orderly
With Bread vnlea-
uend & ſowre herbs doe eat
The roſted Lamb,
The Sacramentall meat.

[a] The Lord by this, doth lead the People to the bleſſed ſeed promiſed to *Adam*, Geneſ: 3. to *Abraham*, Gen. 12. 3 by whom all *True Beleeuers* ſhould obtaine the bleſſing: Firſt the Jewe, then the Gentile This Lambe ſpotles, ſignified [the Lambe ſlaine from the beginning of the World] Chriſt Jeſus without ſpot of Sinne: whoſe bloud ſhed and ſprinkled vpon the doore cheeks of our Conſcience, doeth put away the Second Death far from vs.

As the Lamb of God, for taking away the ſinnes of the World, was Roſted in the burning fiery heat

of his ſufferings, for taking away our Sin: ſo [as the eating of him is by the Tooth of faith: for Faithleſſe People are herein Toothles] the faithful muſt not think to enioy that myſticall Lambe vnto life, without eating the ſoure hearbs of affliction, a bitter Cup vnto the fleſh. Neither muſt in this ſpiritual banquet come any leavened, ſoure bread [that is, Malitiouſnes, wickednes, 1 *Cor.*5.8.] hereof every man muſt purge his owne Heart [as his Houſe] as alſo the Aſſemblie [in paine of death] muſt take heed that no open vncircumciſed [that is, knowne wicked] be admitted amongſt them: for ſuch Leauen will be cauſe, that their reioycing ſhall not be good. 1, *Cor.*5.6.7. Prouided ſuch a one be not a Cleauing-tare, which in that eſtate cannot be pulled vp without harming ſom wheat, ſome faithfull of the kingdome, *Math.*13.29.30. As for Tares, their permiſſion is no allowance, nor is their ſinne leaven to any, that entertaine it not into liking. For this, doe conſider the doctrine in my *Antidoton.*

19. Staffe

19. *Staffe.*

That (*a*) Night an An-
gel past through Ægypt Land:
And where bloud sprink-
led was, he *Passed* by:
But otherwhere,
he slue with deadly hand,
First borne of Man,
and beast. So that the cry
Caus'd *Pharaoh* rise,
and (*b*) giue commaundement,
That Israelites
forthwith away be sent.

[*a*] The Hebrew people did keep the former instituted Feast, omitting no Ceremonie enioyned. The same Night, the destroying Angel passed through AEgypt, and slewe all the first borne of Man and Beast [and this was the 10 *Plague*] but no such thing befell vnto Israel: for which they were ever after to consecrate the first borne of Man and beast vnto that IEHOVAH their *Deliverer*. Because the Angell in destroying the AEgyptians, did passe over the Hebrewes [whose doors were smitten with the Lambs bloud] therfore that feast ever after was called *Pasover*: in eating the Lamb, they were said to eat the *Pasouer*, though indeed they but eate the signe of the *Passe-over*, or the Memorisll of the Angell his Passing ouer the Hebrewess houses.

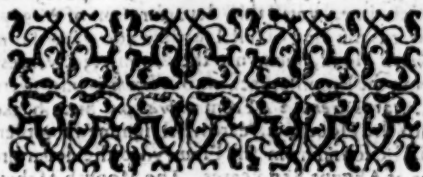
[*b*] An

[b] An horrible noyse being made by the roarings of the vncircumcised, *Pharaoh* ariseth and giueth Commandement to *Moses* and *Aaron*, that they together with the People [and all that ever they had] should depart AEgypt. The Lord before this, having made his People gracious in the eyes of the AEgyptians, insomuch as they let the Hebrewes [vpon former petition, *Exod.* 11. 2. 3] enioy their Jewels of Silver and Golde: Loe, heere the vncircumcised with one consent hasten Israell out of AEgypt, least their Tarrying longer, should bee the death of All. *Exod.* 12. 30. &c.

Thus the Lords People, who had the AEgyptians terrible vnto them, they now are to the AEgyptians as Pillers of smoke, and as SALOMON, *Cant.* 6. 3. saith, terrible as an Army with banners. The Lord put his beautie vppon them, *Ezech.* 16. And loe, they depart with the Iewels of the Heathen: and good reason that the Gentils bring their Glory vnto *Sarahs* Ierusalem and free borne children.

As for the time of their abode in Egypt, it was but about 215. yeares. For their persecution begun by *Ismael* the Egyptian entreating *Isaac* badly from that time vnto the expiration of Egyptian bondage, were to be but 400. yeares, *Gen.* 15. 13. &c Thirty yeares before which persecution begun by *Ismael*, the Promise was giuen vnto *Abram* in *Gen.* 12. which whole summe of thirty & fowre hundred yeares are togither summed vp at Israels departure out of Egypt, in *Exod.* 12. 40. 45. accompting so the pilgrimage of *Abram*, to whom the Promise was giuen, so well as the peregrination of his seed. Nor can the Ages of the Fathers beare one yeare more, as *Rabanus Maurus* long since could well obserue. But the Apostle in *Gala.* 3. may teache our sluggish

sluggish spirits that, who from the Promise, to the guift of the Law vpon Israels comming out of Egypt, accompteth but 430. yeares. That is, 215. yeares from the Promise vnto *Iacobs* going downe to Egypt, and 215. yeares thence vnto the guift of the Lawe.



20. *Staffe.*

Then *Moses* leadeth Israel away,
Towards (*a*) Wildernes,
And Canaan their due:
But (*b*) *Pharaoh*,
his sinne yet could not stay,
And therefore armes himselfe, and doth pursue,
But Israels God,
in midst of Seas did drowne,
Proud *Pharaoh*
and cast his Chariots downe.

[*a*] when *Iacob* came into Egypt, there were not 80. Persons in all: but now when *Moses* carrieth them out of Egypt, they are six hundred thousand men, besides women and children. They

They departed out of AEgypt, 430. years after the *Promise* made to *Abraham* (Gen. 12, 3.) That in his seed all Nations shal be blessed: meaning, through Christ that should assume the seede of *Abraham*, *Hebrewes* 2, 16. *Abraham* was foretold Gen. 15. 13 that his seed should be a stranger and hardlie intreated 400. yeares. The first hard intreatie of his Seed [I read of] was *Ismael* his persecuting of *Isaac*, [Gen. 21. 9 compared with Galat. 4. 29.] from which time, vntill this departure out of AEgypt towards the land of rest, I suppose 400. years. From *Ismaels* Mock, back vnto the Promise, 30. yeates: From the Promise, back vnto *Abrahams* birth, were 75. yeares, *Gen.* 12. 4. From *Abrahams* birth, backe vnto the Flood, 352. yeares. All summed together, will be found from the Flood vnto the departure out of AEgypt, 857. yeares. The Moneth of their Deliverance, being in Ciuil accompt the Seventh, was henceforth called (by Iehouah his Command, *Exod.* 12. 2.) the *First Moneth*, as deserving in Ecclesiastike accompt the first place: why then should fantastical Spirits marvell at *Our* Celebrating of the First day of the weeke, [rather then another] seeing in that day our Saviour Arising from death, clearlie delivered vs from a more palpable darknes than that of AEgypt, and from the power of a more mighty Adversary than was *Pharaoh*? especially seeing *Paul* [a Master builder] enioyned that day vnto the Churches, 1. *Cor.* 16, 1. As also the head of the building, himselfe solemnized it, by 5. speciall Appearances and Preachings.

[b] *Pharaoh* pursuing, IEHOVAH teacheth *Moses* how the people should passe through the *Red Sea*. The Sea divided it selfe, and stood vpon heaps on either hand. The Israelites passe easily through *Pharaoh* with his Chariots pursueth. The heapes of waters fal down vpon him, his people and Chariots

riots, so that they sunke downe vnder the waues like a stone. A Iudgment due to persecutors of the True Church. This passing of the Israelits throngh the Sea, was a figure of Baptisme, by the which we are saved, 1. *Cor.* 1.2. A Seale of Salvation to the Israell of God, that is, to the Faithfull: but a seale of Condemnation vnto the Spirituall AEgyptians, I meane the vnfaithfull, whether within or without the Church visible. The wicked had better neuer haue come into Baptisme water, then not die to sin and AEgyptian Idolatry.

21. *Saffe.*

For which great worke,
Moses he sings a Song.
And after prai-
sing God, the people he,
To (e) Sinais Moun-
taine doth conduct along:
Where, for one yeare,
their Tents down pitched be.
There in the Mount,
God did with *Moses* talke,
And teach him how,
the people thence should walk.

e] Called also *Horeb*, the Mount where Iehouah appeared to *Moses*, in fierie Bushe. No marueill if the Lord bad *Moses*, *Exod.* 3.5. put of his shooes, because of the ground appointed to speciall holy vse: for here IEHOVAH talked

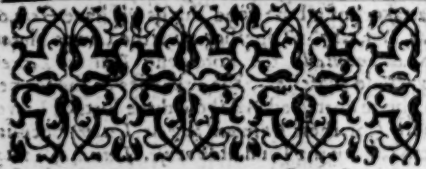
talked after an vnvtterable familiarity with *Moses*, giuing to *Moses* [for the Peoples vse] the *Ten Commandements* written in two Columnes or Tables of Stone. Together with them Lawes Morall, the Lord gaue Lawes Ceremoniall for spirituall exercise: choosing the Tribe of *Levi* for Ministers in spiritual busines. *Levi* hauing three sonnes, *Gershon*, *Kohath*, *Merari*, Genes. 46. 11. the Families of them three, they had, eache Familie his peculer charge in the spirituall [or as we call it, Ecclesiastical] seruice: neither was every of these families [not marked of many writers] capable of the Priest-hoode. The Familie of *Kohath* [whereof was *Aaron*] was chosen to the most sacred thinges in that seruice: The Familie of *Gershon*, in the second place, had their peculiar Charge: for otherwise *Iehouah* [Jealous of order in his seruice] wold slay them, *Num.* 4. The Family of *Merari*, was chosen to the third & most inferior Service, *Nom.* 4. 29. &c. No maruell then if *Vzzah*. 1. *Chronic*, 6. 29. was slaine for touching the Arke, 1. *Chron*, 13. 10. seeing neither of the two latter Families might touch it. Neither was He a meere *Priuate man* (as many haue ignorantly taught) but a *Levit* Herewith wonlde be obserued, that eleauen Tribes did mayntaine the twelfte: and the twelfe Tribe was onely Ministers. Whereupon must follow, God blessing the twelfe with like increase of seed, that every Eleauen did maintaine one Levit or Minister. Sayde I that eleauen Israelites did so maintaine one minister? I did: and that is the shame of our age, wherein eleauen score Christians will hardly sustaine one Minister. The people then were inioyned to giue their Tenths vnto the Leuits yearely, and every third yeare of another kind of tenth: and every yeare vnto the Priests their first fruites: besides other duties of vowe and Alter. The Leuits againe

were

were inioyned, to giue the tenth of their tenth vnto the Priest, *Deut.* 14. *Numb.* 18. *Levit.* 27. and *Deut.* 26. all teaching vs, that inferior and superior Ministry teaching and ruling well, are to be made partakers of all the good things we haue: *Gala.* 6. 6. 1. *Tim.* 5. 17. Together with the Lawes *Morall* and *Ceremoniall*, the Lord gaue *Iudiciall Lawes*; by whose exercise, the breaches of the former might be corrected. All these three sorts of Lawes were (for their *Outward face* or *Letter*) peculiar vnto *Canaan* the Land of *Promise*. *Deut.* 4. 5. 12. 13. 14. 27. 28. &c. *Deut.* 1. 3. 5. 9. 10. 11. &c. In the first Commaundement of the second Table, Children are commaunded to *Honour* Parents: the Blessing therefore appointed, being: *They*, the Parentes should giue them long life in *Canaan*, not in the Wildernesse, or other places of the World. By all which, as I obserue *Iehouah* his *Eye*, looking in the guise of all these Lawes, specially to *Canaan*: so I cannot but mightily marvell at our ignorant frantick Spirits, that vrge *Iudiciall* Gouernement, *Litteral* gouernment, on the *New Testaments Churches*, Churches of the Gentiles. To these satanicall Spirits, the Reading of *Moses* [as vnto the Iewes] is a Couering, 2. *Cor.* 3. 15. vrging *Letter*, in steed of *Spirit*. The Spirit, or inward soule of all them Lawes continue in Christ, but the Letter or external face is done away. This is called [in comparison of the former] *Grace* and *Truth*, JOHN 1. 17. Let *R. Bro.* then, and his giddy headed Opinatours, not any longer teach, that our Princes should Judaize. *Canaan* was vnder that Schoole-master, not *Ierusalem* that is from aboue. *Elias* (indeed) called downe fire, but the Apostles by their place were called to be of another spirit. The Equity of Iudicialls was euer written in the hearts of all heathen: but the Mosaique literall practise thereof, was tyed onely

to

to Canaan, and made a *Peculiar* to that people, during the time of that Common-wealths continuance.



22. *Staffe.*

[a] *Moses* being in the Mount 40. daies, and 40. Nights, the Lord here instructed him concerning the form of the Tabernacle, wherein

The Patterne of
The (*a*) Tabernacle, there
Deliuered was:
and every holy Law,
By which the Israelites their God should feare:
As of his Ministers, eke stand in awe.
For tabernacles seruice, did God take,
(*b*) *Leui* his Tribe,
and of them Priests did make,

the Priestes and Leuites were to minister, as also, wherein the people should assemble. The *Tabernacle* was distributed into 3. speciall Romes, The vttermost, was called the *Court*. into it Prince and people came. The inner roome was called *Holy*, therein the *Priests* ordinarily sacrificed. The innermost

innermoſt roome was called, *Moſt holy*: therein the *High-Prieſt* entred to ſacrifice but *Once* a year. Now for the ſtuffe it ſhould conſiſt of, wherewithall be covered, how faſhioned, where placed, what Inſtruments ſhould be vſed in it, &c. all this was commanded to *Moſes*; neither might he *Adde detract*, or *Alter* any iod the reof: neither did he, for he was faithfull in *All his houſe*, Heb. 3. 5.

[b] As the Tribe of *Levi* was choſen to ſervice of the Tabernacle, ſo neither might they meddle therewith in their vnripe years: for boyes are vnfit for holy Miniſtery. At 25. years they entred into the Tabernacle for doing cõmon, inferiour duties, as alſo to ſee and behold their elder brethren how they ſlaughtered the Beaſtes, how they cut them vp and diſpoſed things. And ſhall we admit fooliſh Boyes, or Foole-Elders into the Church, there to meddle with the word, before they haue learned *Ortho-tomein* to Cut, or Diuide *The word aright*? God graunt our King may ſee this redreſſed. For meddling with Preaching, before wee haue once reade the Bible thorough, much leſſe vnderſtand it, it is come to paſſe, that Churches be filled with much wind & ſmall matter. And People thinking that there is no more Diuinitie in the Text, then our young Student vtters, they hereupon are caried ſtrongly in the deſpite of that ſacred ordinance.

Secondly, the Levites hauing ſpent ſome 5. yeares that way, then at 30. they begunne to ſerue. At 50. yeares, the time of impotencie, they were not exalted into higher roomes: for their was no higher for them, but diſcharged of the former painefull place hauing due & liberall mainteinaunce from the Alter and Tabernacle, as beſeemed thoſe that were aged and for their former faithfulnes had deſerued all due honour and reuerence. But in our

dayes

dayes for the most part, *No longer pipe, no longer dauncе.* When men haue deferred well for their former endeuours, they would haue them now [their strength being past] to haue no longer credit, nor maintenance for all this, Compare *Numb.* 4.47. with *Numb.* 8.24. 25.26.

The *Priests* lips were to preserue knowledge, and the People were to seeke the Lawe at his mouth, *Malachi* 2.7. and herewithall, *Moses* charged *Levi*, *Deut.* 33.8.10.1. The People bringing Beasts to the doore of the Tabernacle, that they might be slaughtered for sinne, did thereby professe, the necessity of the death of the *Promised Seede*, for sinne: as also, 2. by putting their hand on the Beasts head, they professed that themselues deserued the same death for Sinne. 3. And in as much as they brought the Beasts to bee offered vp [not by their own hand] but by the Priests, they thereby professed, that it was not in their owne power to sacrifice for the least Sinne, but that it must be offered vp by him, that was figured out vnder that Priest-hood: namely, by Christ, who was both the *Sacrifice*, and *Sacrificer*. 4. By the High-Priest his once a year entring into the *Holiest place* was more plainely typed foorth the *Messiah*, who *Once* should offer vp, for altogether, *Heb.* 7.27. a Sacrifice and oblation, that neither needed to bee offered vp daily [as were the former] nor cannot bee offered by any, but by him that is Priest [not according to *Levi*, on whom Rome holdeth her Priest-hood, but] according to the order of *Melchisedech*: but of Christ himselfe that is testified, *Heb.* 7.17. *namely*, that onely to HIM, that *Everlasting* Priest-hoode was committed: a Priest-hood that needeth no Successor as did *Aarons* [because they were ever dying] for this Priest continueth for ever with his One sufficient, perfect Sacrifice, *Heb.* 7.22.23.24.

25.

25.26.27.

That *Bread* and *Wine* therefore, left by Christ vnto his Church, hath beene improperly called a *Sacrifice*, seeing they are but *Signes* of that Sacrifice: Signes of that Body and Bloud. Nor yet Naked signes, but Signes exhibitiue: sealing as verily Christ vnto the soules of the Faithful, as they verily receiue into their mouth, the bread and Wine. Their Mouth no more surely receiueth the Signes, then their Soule the *thing signified*.

5 By the Peoples washings and Purifyings, they professed what purity was required of such as bare the Name of IEHOVAHS *Israel* 6. By the priests Garments, as also other their pure obseruations, they were taught how Pure, Spotlesse, and without Sinne, the expected Priest, Messiah should be. Neither might such, having fallen from IEHOVAHS seruice to Idols, minister before the Altar againe: but onely (after Repentaunce) were to bee exercised in common Leuiticall duties, *Ezech.* 44. 10.11.12.13. Some hereupon haue taught, that in like sort, He that should slide from the true Christian worship, vnto the Idolatrous Christian worship, should euer after that stand vncapable of any ministeriall place in Christs Church. But their ignoraunce in this, as in other things deeply appeareth, in labouring to make an open Dissimilitude, a Similitude.

1. Them Levites fell away from a ministeriall calling: but some of these Christians did fall but as Private men.

2. The Levites fell from open truth, to open grosse Idolatry, even to the Idols of the Gentiles: as for these Christians, they fell diuers of them vpon a doubting of some truth: these they fell vnto, being likewise Professors of Christ, dyers for the Name of Christ: whereas the Levites fall was as inexcusable

inexcusable [and more too] as if a Christian shold become a Iew or Turke.

3 The Leuites falling, they serued before the Idolls: so haue not many of these during their fall.

4. The Leuites returning by Repentannce, were not debarred all Ministerial seruice: but they wold debarre the poore Christians, simply for ever from all office Ministeriall. And yet in after time, the strictest Pastor of the Separists, hath altered his iudgement, and made it one with mine, when for pro-mouing some of his people vnto certayne Church-offices, he enforced his hearers [contrary to his former arguments in writings] to receiue such Apostataes into Office: which master *George Johnson* hath also pressed in his book particularly, whereof also, my selfe and others bee acquainted.

5. If it may please them to ponder the Lorde his *Word* better, before they publish their owne *Word* to the whole world, they shall find [as I obserued in the former staffe] that all sorts of Levits (though spotles) were not capable of Priest-hood, and so, of standing before the Altar: As *Kohath* & *Aaron*, their Family was chosen to the Priestes worke: so this sort of Levites, could onely be said to be debarred the Altar: as for the other, though they neuer fel, yet they might not medle with that peece of Seruice. If the Leuites of the Families of *Kohath* and *Merari* so fell, they notwithstanding are not debarted their former place. Onely, One sorte of Leuits *Beare that shame* of being debarted their former height of Calling: & they be such, as in the former height, did beare a liuely resemblance of *Christ*. For such as had made so fearefull a Fall, to haue beene restored or lifted vp into that place, that specially typed out *Our Spotlesse Priest* IESVS: hauing

hauing been so notably sported with open palpable Idolatry, would haue bene derogatorie vnto Christ figured, If a blemish in one of their bodies made him vncapable of Priesthood, then no maruell, if so grieslie a fall, put him from that sacred figuring Seate.

Thus, where diuers [whose names I willinglie conceale] haue thought that that Deposition was nothing Ceremonial, and therefore with too open sound, did smite vp their drum, and display their Banner, they see the very ground of all their hope cashierd, & quasht with a wet finger. *Obiection.* Paul would haue him *Vnrebukeable*. *Answ.* So would I haue euery Minister vnrebukeable: but if we shall haue no man, that at any time of his life hath committed grosse Sinne [for so you haue taught] for to meddle at all with any Church office: Surely I can not tell how, *Rome*, *Corinthe*, *Asia Minor*, shall euer come to haue Church Officers. *Paul* would, and so would I, that euery common Professor of Christ should liue vnrebukeable: and our Sauiour in *Mat.* 5. doth command euery Christian to be perfect, as our heauenly Father is perfect: much more I wish it in the teacher of the People: but to say that a matter of Rebuke, doth debar a man simply from all such Office, is as though one should say: Christians ought to liue vnrebukeable: If therefore any comit matter of Rebuke, he is no more [notwithstanding Repentance] to be admitted to the place of a Christian: for (to vse their owne reason) *He must beare his shame*: that is, *He must be in a lower place than before*: but he was in the estate of a Christian before, therefore now (notwithstanding Repentance) he may not be restored to the state of a Christian. Such an Argument would beseeme *Nouatus* or rather *Nouatianus*, who is saide to denie such for euer a place in their Church, as once had fallen in-

to

to sinne. Nay, this is worse than that of *Montanus*, for he denied the Dignitie of Christ and to him, that before had fallen in a Christian place: but this New-learning denieth office to him, that never fell in office.

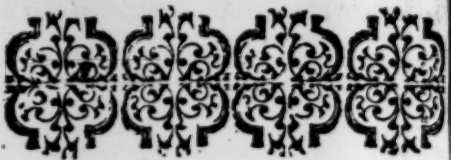
Wisely foresaw the holy Ghost this soare, and therefore hath left a plaster accordingly in ȳ Gospell, where he propoundeth vnto vs persons Rebukeable, both before and after their Calling: yet neither it debarred the first from entry, nor the second from the continuance in the holy Church Function. *Matthew* and *Paule*, notably rebukeable *Before*: *Peter* and *Barnabas*, notably rebukeable *After* their Calling. *Matthew* a Publicane: *Paul* an abhominable Bloudsucker. *Peter* first an Apostate, secondly, together with *Barnabas* taken tardy with fowle dissembling. And if in any, there should of absolute necessity haue beene conuersation vnrebukeable, it had bin highly necessary in the *maste Builders*.

If any of absolute necessity, should haue beene vnrebukeable as was Christ, then necessarily such should haue been his *Hands*, for such were they in their work. Euery one will cast their eye back vnto the Master workman, & thinke themselues happy if they can but attaine to be so perfect: why then would Christ call into office, such as might after fall & scãdalize the holy truths had it not bin more credit to his cause, that such should first haue preached, as might euery way be vnrebukeable? would not people the sooner haue beleeued, when they had seen ȳ *Faith of Christ* so powerful in ȳ Apostle, as he neuer once fell after the Preaching thereof?

Surely, surely Brethren, as it would haue gone harde with a man that shoulde come to his deaths-bed vnrepentant: if Christ had not left one President of granting Remission of sin at the last houre;

houre: so, had we not sufficient Presidents, of Iesus his Calling men To, and continuing men IN the Church-office [yea a more excellent office than any of vs can beare] it would go hard with the poor Church. Except Angels came from Heauen, I trow she would neuer be furnished with men.

As the Priests were called to figure Christ spotles, even as the spotles Lamb figured his sacrifice: so there was required in them Persons, all outward shew of Puritie. *Dauid* was a speciall figure of Christ the Warriour: *Salomon*, of Christ the Churches Spouse: but they and their seed might enioy that Regall roome, notwithstanding they had blemishes in their Bodies, and though they were vnwashed Garments, &c. But for the Leuites of *Aarons* Family, one blemish would put them by: & herein they fully represented our Sacrifice and sacrificer spotles, without which, there had been no Redemption for sinne. If Church-Officers now shaddowe Christ his Priesthood, as did the former, then there were some likelyhoode of this: namely, That Persons reprooveable for passed fact, were ever afterward [notwithstanding repentance] vtterly vncapable of entring into, and still retaining any Ecclesiasticall function. But I trowe, none are so grosse to affirme, that the New Church, or new Testaments Church her Ministery, doth so fore-type, fore-figure, or shadow the Priest everlasting, even Iesus, ordained by oath, a Priest for euer after the Order of *Melchisedech*: which if I see not why any should any longer, retaine such an Argument of Angelike ministery. For better vnderstanding the Leuiticall ceremonies, doe reade my *Manuell* of the Bibles doctrine.



23. *Staffe.*

[a]For beginning and perfecting the glorious worke of the Tabernacle the Lord gaue singular guiftes vnto *Bezaleel* of *Iudahs* Tribe,

The (*a*) Tabernacle built, and all things done,
They forwards set,
towards old *Canaan*:
(*b*) But by the way,
they into mischiefes run,
For which the Lord
destroyed every man;
Even all (sauing
Caleb and *Ioshua*)
Who out of Ægypt, vndertook the way.

and to *Aholiab* of the Tribe of *Dan*. No common gifts are required in the builders & rearers vp of Churches: for of the Church vniuersall or Catholick was the Tabernacle a type or figure: yet but of a Church in the Wildernesse: as also in Canaan vnder the warfare of the Church: for only peaceable *Salomon* must build the glorious house of IEHOVAH: Secondly, the Tabernacle being ioyned together and reared vp, great enoylings and consecrations were required and performed, that

that ſo IEHOVAH might dwell in it continually, *Exod* 40.

Here endeth EXODVS, or the Booke of Going out, that is, out of AEgypt.

The next book LEVITICVS, is ſpent in rehearſall of the ſeruice of the Levites.

The book of *Nombers* ſpendeth it ſelfe in Numbring the Remoovals, and pitchings of *Iſrael* his Tents. Secondly, in numbring the People, & divers worthy Events in the Wildernes.

The book of *Deuteronomy* [or ſecond reherſall of the Law] maketh a Repeat of the things fallen out ſince the Peoples comming out of Egypt: containing ſummarily, what before was deliuered in *Exodus*, *Leuiticus*, *Nombers*.

[*b*] The Iſraelites ever and anon tempted IEHOVAH in the Wilderne; for the which, ỹ Lord kept them for 40. yeares in the Wilderne: leading the people [for he went before them in a Clowde on the Day, and in a Piller of fire in the Night) not by the way that *Iaacob* and his ſons traveled in the Famine, but round about, in and out, til he had by warres conſumed all that went out of AEgypt, excepting *Caleb* and *Ioſhuah*. This was the fruit of abuſing their *Leader*, and doubting of the Lord his prouideuce.

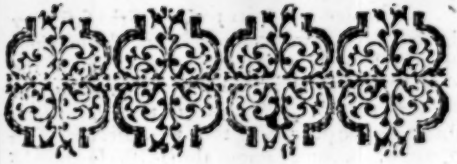
Balak king of *Moab*: and *Moab* and *Ammon* came of Lot his drunken Inceſt, committed after his departure from *Abram* his Vnkle, and after the deſtruction of *Sodom*, *Gomorrha*, *Zeboim*, *Admah*, the cities of the Plaine) hyred the covetous Prophet *Balaam* to accurſe Iſrael: but the Beaſt could tell the King, that no Sorcery could ſeaze on *Iaacob*: yet wicked *Iaacobs* ſeed could accurſe themſelues by running into many abhominations, to the kindling of IEHOVAHS wrath. They overcame *Si-*

chon King of *Amorites*, *Og*, the King of *Basan*, and y *Basan* Bulles: but notwithstanding that and farre much more than that, they were ever forgetting God their Deliuerer, for the which as I haue said, *Iehouah* destroyed them: and particularly, for fornicating with the Midianitish weomen, set out as stalles for alluring Israel, as *Balaam* aduised King *Balak*.

Aaron dieth by the way, and *Moses*, hauing called the twelue Tribes of Israel before him, he blesseth them: After the which, he passeth from *Moab* plaine, & mounteth the Mount *Nebo*: from whence ouerpeering *Iordan*, he beholdeth the land of Promise, *Canaan*, from whēce their Fore-father *Iaacob* came in time of deep Dearth. Hauing seene all (IEHOVAH shewing him al) he quietly giueth vp the Ghost, being 120. yeares old. But *Michaell* the Arch-Angell, after strift with Satan. *Iude*. 9. buried his body, where neuer man could finde it. *Deu*. 34. 6. *And here endeth Moses his* 5. *bookes*.

The 4. later bookes containe 183. yeares, vnto them ad the 2369. years of *Genesis*, and the whole will be 2552 yeares. And so much heere is the Worlds age.

24. *Staffe*.



24. *Staffe.*

The Seed of them,
during the 40. yeares,
Borne in the VVil-
dernes, they onely came,
VVith other two
(as in Gods writ appeares)
Them God did bring
into the Land of Fame.
(a) For *Ioshuah*,
(good *Moses* being dead)
By Gods appoint-
ment doth the people lead.

[a] *Moses* before his death having imposed hands on *Ioshuah*, as the Lord had commanded, lot *Ioshuah* was ful of the Spirit of wisedom, Worlds age. 2554

succeeding *Moses* in Captainshippe in Israel. And so beginneth the booke of *Ioshuah*. And herein was signified, that IESVS by the doctrine of faith, and not *Moses* by the letter of the Law, doth bring the true Israel of God into Heauens rest. Were it but this, it were sufficient to condemne the Merit monger, and Pharisaicall bragger of works. But these that are dronken with the cup of that spirituall Fornicatrix, shall sooner gnaw their tongues for griefe at their Merit-fall, then haue the grace to be humbled thereby, and so to repent.

Ioshua sending Spies to *Iericho* [the first Citty beyond *Iordan*]: they come to *Rahab* for lodging, who of the Hebrew is termed *Zonah*, and of the Greeke *Porne*: the first valuing a *Sale-woman*, the second an *Harlot* *Josh.*2.1.1 *Kin.*3.16. *Heb.*11.31. *Iam.*2.25. She perceiuing they were Israelites [for Israel was become famous abroad] she lodged thē with holy Care, beleeuing verely that her Citty and all the Land should be giuen into the hand of *Israell*: and therefore beggeth and obtayneth graunt of Life for her selfe and her Fathers house.

Officers of Iericho [hauing obserued Spies in the Towne] come and search for the Israelites, but *Rahab* having hid them in the toppe of the house vnder bundles of Hemp, denyeth her ghuests. The Inquisitors daparted, she (dwelling vpon the Citty wals) letteth them down through a window by a cord, and so they retyre to *Ioshua*.

Ioshua vnderstanding from JEHOVAH, that it was time to set over Iordan, he appointeth the Priests to beare the *Arke of the Couenant* [in which Arke the book of Couenant was put, and nothing else [1.*Kin* 8.9 & 2.*Chron.*5.10.] vntill they came to the brinke of the Riuer. They comming thither, and setting foote in the water, The waters parted as did the Red Sea. The Priestes standing within Jorden, all the people passe over. Twelue Men in the meane time [of every Tribe one] taking vp [at *Joshuahs* commaund] a stone in Iorden, which afterwards in their Camping place they pitched downe for a Memoriall. The Priests no sooner set foot on the Land, beyond Iordan, but loe, the waters rolle together againe: for what rest is in this floudy world, longer than the Priest of Priests setteth foot on the Seas?

The Israelites royall Arrivall once reported,

Ob

Oh how the Vncircumcised growe faint-hearted! Their Arriuall being in the first Moneth, they [as was commanded] on the 14. day of that Moneth, [hauing first circumcised all the Males, borne for that 40 years in the wildernes, in the place called *Gilgall* for, not the *lack* but wilfull *omission* & *contempt* of the sacrament doth hale in iudgement] they doe celebrate the *Passeouer* feast: and the next day after, doe eat of the Corne of *Canaan*: whereupon the *Manna* [a kinde of foode, that for the 40. yeares fell with the morning dew, like to Coriander seed] t ceased. Extraordinary prouision shall accompany the Woman in the Wildernes but she must not expect so much in the Land of *Rest* They incompasse *Iericho* six daies together, seven Priests blowing on 7. Rammes-hornes, euery day once: but the 7. day, they circuit the Citty 7. times, the Priests sounding: and at the seaventh times sounding the Army shouts, vpon which, the walles of *Iericho* fall down flat. They sack the Citty [Sauing *Rahabs* house] *Iosua* giving in charge that no man take any execrable stuffe of Iericho. *Achan* filcheth a Babilonish garment, 200. Shekels of silver and a wedge of gold, whereby hee brought Gods Iudgemēt on *Israel*. The execrable Theefe found out, He, his sonnes, daughters, oxen, asses, yea all that he had, were stoned and burnt to Ashes in the Valley of *Achor*: and reason too, for Gold. Siluer, &c. first dedicate vnto falfe worship, is onely consecrated by being dedicated to Gods Tabernacle. The man that filcheth that for his priuate vse, bringeth Iudgemēt vpon him. Let such as haue filched falfe Church-liuing marke this.

Some haue deem'd it simply vnlawfull, that the ministery of the New Testament [yea: some, that none of the faithful] should at any hand make vse of such stuffe: saying, *It is execrable*. Indeede it is

so regarding his former vse, but if now it be by the holy Church dedicate to the Saints vse, it is no more execrable, *Iosh.* 6.24. and this way the *Harlots* wages is made holy, *Isa.* 23.17.18. Let them consider of this, and not so easily condemne the true vse of Gods his Creatures, because of former prophanation: for al the Creatures of God are cõsecrated vnto vs, by the Word and Prayer. 1. *Tim.* 4.4.5. And herein the Gospell is more liberal thẽ was the Law: seeing to the cleane, all thinges are cleane and pure. *Tit.* 1.15. Hee that is otherwise minded must, first, wipe all the *Daies* out of the years Calendare, for that the Pope hath idolatrously consecrated euery daye to some imagined Saint, as Patrone thereof and secondly, he must go turne the *Earth* vpside downe, because hee hath consecrated the earth of euery Nation to one or other of his saints. Which [I thinke] the Fantastiques had better let bee as it is, and set themselues downe vpon it contentedly: least they turne the world topsy-turuy, and themselues into hell. And then they fall into a place so vnholy, as from thence can be no redemption.

25. *Staffe*,

25. *Staffe*

(*a*) He hauing brought,
them into promist Land,
And (*b*) seated euery
Tribe in propper plot:
(*c*) Good *Ioshuah* dies.
Then, as we vnderstand,
The Israelites
right soone had God forgot:
For which he ma-
ny times did giue them vp,
To drinke the draught,
of enemies there cup.

[*a*] This *Joshuah* is called *Heb.* 4.8. *Iesus*: because *Hee* [not the *Law man* Moses] brought *Israel* into *Cana-an*, the first Rest a figure of the second Rest, into which our Jesus (not of *Ephraim*, as he was, but] of *Judah* shal bring vs, if so we wil studie to enter into that rest. Without studying and striuing it will not be, for the Gate is straight, and the waie narrow, that leadeth vnto life, and fewe there be that finde it. Mat. 7. 14. W. age 3190.

[*b*] *Ioshuah* hauing seated the Tribes in their seuerall Lots, as God had appointed, [onely *Leuies* Tribe had no such Lot, for the Lord was his speciall portion, & the other Brethren were to pay vn-

to them Tenths]*Reuben*, *Gad*, and the halfe Tribe of *Manasseh* Then return vnto their Lot, which fel out on the other side *Iordan*. They [as we must) sought no Rest to themselues, till they see rest for the Body of *Israell*. The common good of the Church must be dearer vnto vs, then our owne particular.

[c] *Ioshuah* ready to set foot in the Graue, calleth before him the Elders of the People: rehearsing before them, the wouderfull mercies of God receiued, for the which, they were all neerly tyed vnto IEHOVAH: But in the end he cõcludeth, howsoeuer others were resolued, yet He together with his Houshold, would serue the Lord. Soone after he died, being 110 yeares olde, having ruled 17 yeares: and about 50 yeares after their comming from Egypt. So endeth the booke of *Ioshuah*: the world then aged 2570 yeares.

Here beginneth the Booke of IVDGES,

Ioshuah dead, the People consult with God, for the succession in gouernment. The Lord appointeth ỹ Tribe of *Iudah*. Of *Iudah*, *Othoniel* was chosen Iudge, who ouersawe them for fortye yeares.

To him succeedeth *Ehud* of Ben-iamins Tribe, who was not [I thinke] lame, but left handed [*Iudg.* 3.15. compared with Ver. 21] and therefore exercised that hand as most ready to drawe his dagger foorth. He slew *Eglon*, Israels oppressour for 18 yeares From *Othoniels* death, to the end of his Iudge-ship are 80 years.

Here *Shamgar* slew 600 Philistims with an Oxe goad and so helped Israell. But after *Ehud* his death, *Israell* forgetteth God their deliverer: for which IEHOVAH giueth them into the hand of *Iabin* a Cananitish King: whose chiefe Captaine

was

was *Sisera* a Gētile. He had 900 Chariots of Iron, and twenty yeares he vexed Israel.

But Israel crying vnto IEHOVAH, he rayſed vp in Israell, the woman *Deborah*, an excellent Propheteſſe: who ſtirreth vp *Barak* (of *Naphtali*) to take 1000 men of *Naphtali* and *Zebulon*, for reſcuing Israel out of the hāds of *Sisera*, *Iabins* Captain. The Propheteſſe goeth vp with *Barak*, and they ioyne with *Siſeraes* huge Army by the waters of *Megiddo*. *Siſeraes* Army is diſcomfited: himſelfe finding a payre of feete better than two paire of hands. Comming weary into *Iaels* Tent, he ſleeping, ſhe knocketh a nayle into his Temples, & ſo brought *Barak* purſuing, to the ſpectacle. So had *Israel* much reſt for 40 yeares: not for 40: yeares after this Triumph, but accompting 40: years from *Ehud*, vnto *Gideon* next Israelitiſh Judge.

After *Deborahs* victory, the Lord [becauſe of Sin, gaue Israel into the hands of *Midian*: for whoſe deliuerance, *Gedeon* of *Manaſſeh* [called alſo *Ierubbaal*] was ſtirred vp, who iudged his People, 40 yeares.

To him ſucceedeth *Abimilech* [*Ierubbaals* young ſonne] hauing firſt murdered his brethren: and he raigned 3: yeares.

After him *Tola*, of the Tribe of *Iſſachar*, helped his people 23 yeares.

Next *Iair* of Manaſſeh for 22 yeares.

Then *Iephte* Spurius of Manaſſeh, for 6: yeares.

After him aroſe *Ibſan* of Bethlehem Judah, and Iudged 7 yeares.

To him ſucceeded *Elon* of *Zebulons* Tribe, who iudged 10 yeares.

The next, *Abdon* of *Ephraim* for 8: yeares: He had 40: Sonnes and 30 Nephewes, that rode on 70: Aſſe coltes.

In his neck followed *Sampſon* of kicking *Dans* Tribe:

Tribe: He for 20. yeares was a ſtrong Plaguer of the vncireumciſed *Philiſtims*, ſlaying more in his Death, than in his Life, (A Nazarite hee was, and a figure of our Nazaret Annointed, who by his death on the Croſſe, ouercame Death, and deſtroid all power infernall, to the faithfull.

After *Sampſon*, aroſe *Eli*, of the Tribe of *Leui*, and of the Family of *Ithamar* the 4. Sonne of *Aaron*, for *Aaron* had *Nadab* and *Abihu* ſlain of God in the Wildernes, for offering with ſtrange fire: as alſo he had *Eleazar* and *Ithamar* for ſons.

This *Eli* became (as Prieſt, ſo] Iudge to his people, for 40. yeares. And here (examining the time of Iudges durance] the Booke of Iudges will end: within whoſe times, falleth the Story of *Ruth*, the Moabitiſh Gentile, married to *Boaz*, great Grandfather to *Dauid*, The Moabites came from LOT his inceſtuous ſonne *Moab*.

1 *Othoniel* raigned 40. years
2 *Ehud* his end of Iudgſhip after *Othoniel*, 80. yeares. From thence to *Gedeon*, 40. yeares, which after mention had of *Shamgar*, *Deborah*, *Barak* are reckoned after *Siſeraes* ouerthrow
3 *Gedeon*, 40. yeares.
4 *Abimelech*. 3. years
5. *Tola*, 23. yeares.
6 *Jair*. 22. yeares.
7 *Jephte*. 6 yeares.
8 *Ibſan*. 7. yeares.
9 *Elon*. 10. yeares.
10. *Abdon*. 8. years.
11. *Sampſon*. 20. yea.
12. *Eli* 40. yeares.

The yeares of the 12. Iſraelitiſh Iudges in one ſumme, are 339. yeares.

Obiect. But holy *Paul* preaching at *Antioch*, and making reherſall of the ſacred Story, he there ſaith, that the Lord gaue vnto *Iſrael* Iudges, about 450 yeares. *Act.* 13, 20. ſo that by the former number (339] *Paul* ſhould ouercompt one hundred & eleuen yeares.

Anſ.

Anſ. Manie[and not vnlearned)haue either here affirmed the text corrupted:or elſe they haue not begunne the number of Iudges,from *Ioſhuahs* laſt:but they haue run back beyõd,*Ioſhuah*,beyõd *Moſes*,beyond *Iaacob*, euen to *Iſaac*. But if they mark *Paul* there,they ſhal eaſily ſee,that he bringeth in the account of *Iudges*,from the time that *Iſrael* had ful poſſeſſion of their Lots.In a worde, to reſolue the doubt:*Paul* hath an eye not only to theſe 12.*Iudges* ſprung out of *Iſrael*,but alſo to the vncircumſiſed Rulers,that oppreſſed them,and into whoſe hands , the Lorde gaue them becauſe of their ſinsſor who kwówcth not,that if ỹ Lord gaue his people into the hands of the Vncircumciſed,[and ſo it is oft ſaid,in the book of Iudges, then it was God that ſet the Rulers ouer them:Let vs number the yeares of the Oppreſſors.

1 *Chuſan*.8.yeares,
2 *Eglon*,18.yeares.
3 *Siſera*.20.yeares,
4 *Midian*.7,yeares.
5 *Ammon*.18.yeares.
6 *Philiſtim*:40.yeares.

The halfe 12(being Oppreſſors)do ſo make,111.yeares.

Which one hundred eleuen,put vnto three hũdred thirty nine,doth giue vp holy *Pauls* number of 450.Neither are theſe 111.years falling *Alone*, or ſucceſſiuely to the Iudges,but *Together* or inter mixtly with them:And therfore that 339. yeares are in mixture or cõfuſion 450 years,myſtically reprooving the peoples cõfuſed manners.Let vs now number from *Iſraels* Exie from AEgypt hetherto,

Moſes gouerned 40.yeares.
Ioſhua,17.yeares.
The Iudgeſhips orderly time 339.yeares.
} The whole.396.

Now

Now followeth the booke of SAMVEL.

1 *Eli* laſt Iudge of that Number, being now Prieſt in *Iſrael*, vnto him [and for the ſervice of the lord] *Hannah* [the wife of *Elkanah*] brought her young ſonne *Samuel*; to which *Samuel*, the mighty God appeared, declaring to him, the deſtruction of *Eli* and his houſe, becauſe he ſtayed not his ſonnes *Hophni* and *Phineas* from prophaning the holie things. Warres being then with the Philiſtims, Iſrael went out, and cauſed the *Arke of Gods Couenant* to be fetched from *Shiloh* into the Hoſt. But the *Philiſtims* caught away the Arke (which afterwards they ſent back againe) and ſlew the diſordred Prieſts, *Hophni* and *Phineas*. Newes hereof comming to *Eli*, ſitting without on a ſtoole, he in a qualme fell downe and broke his neck, being 98. yeares old. *Phineas* wife [big with child] hearing all this, ſhe ſoddainly brought forth, calling the Child *Ichabod*, that is, *No Glory*, and ſo dyed. And indeed, for the miniſters to fall, and the Arke of Gods preſence to be remooued from the Church [as the glory of God in *Ezekiel* forſook the Temple] it is *Ichabod*, a caſe of *No-glory*, but a iuſt cauſe of griefe, able to breake the heart of a true Chriſtian.

Thus the Lord was as good as his word, ſent before to *Eli*, by the man of God, Chap. 2. They that honour IEHOVAH, them will IEHOVAH honour: but if they will kick againſt God, and diſhonour him, by their vnrepentant Prophanations, IEHOVAH will aſſuredly diſhonour them: by taking their glory from them in the ſight of al men.

As they have lived not glorifying God, ſo they ſhall dye without glory to themſelues. Let Rulers chiefly learne this Leſſon.

26. Staffe.

But when they cryde,
to God, he (a) Iudges sent,
Who did auenge
them on their Enemie.
(b) At last with Iudges, they grow discontent:
And for a King, Heathenlike, they rudely crie,
God giues to them,
then *Saul* of Benjamin:
Whome, after, God
reiected for his Sinne,

(a) As he stirred vp by times, 6. sort of Oppressors, so he mercifully raised vp twelue of their owne people to exercise power over them: besides *Shamgar* that slue the 600. Philistims with his Goad. World: age. 26:

(b) *Eli* dead, *Samuel* Iudged *Israel* passing righteously. He waxing old, his sonnes *Ioel* and *Abiah* gouerned, whose inequal waies obserued, the people loathed Iudgeship, and desired to haue a King after the fashion of the Gentiles about them. The Lord hearing their murmuring, doth appoint *Samuel* to annoint Saul (of *Beniamins* Tribe) a tall fellowe to the Kingship. *Saul* seeking his Fathers Asses, he found a kingdome: for comming to enquire of *Samuel* concerning his asses, *Samuel* annointeth him

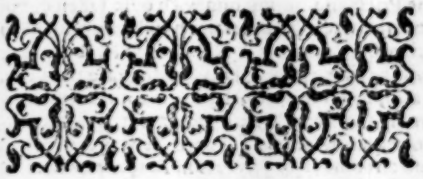
him, after the which the Spirit not of Sanctification, but]of Gouernmet and Maiestie came vpon him. This *Saul* afterwards neglected his charge, concerning the slaughter of *Amaleks* Cattell, and *Agag* the King, the Lord therefore taketh from him the former spirit, and gaue him ouer to a spirit of Frenzie, commaunding *Samuel* to annoint *Dauid*, the youngest sonne of *Ishai* of Bethlehem-Iudah, [the Towne of *Boaz* and *Ruth*] vpon whom came the former Maiesticall Spirit. After this *Saul* ceased not to persecute *Dauid* [which persecution was cause of penning most of the book of *Psalms*) but *Dauid*, (though he had him at vantage] would not hurt him. In the end consulting with a witch at *Endor* (for before, hating *Samuell* and *Samuel* now was dead) he runneth to the Deuill to speake with *Samuel*. The *Pithonisse* by tricks telleth *Saul*, that the morrow after this consultation, He shold dy, But the story well considered, it will bee found to be the second day after. And so the Deuill and his Dame, both lyers, howsoeuer shrewd coniecturers.

Thus the wretched King run from sin to sinne till sinne slew him. From a lesser sinne, he runnes to a greater, and from the greater vnto the greatest, till hee meete with his match: that is, with a sinne that ouermatcht him and broughte him vnder foot. Let Kings beware of sparing any cursed *Agag*, nor any fat idole Religion, as is that of Romes (for the belly is *Agags* God) least the Lord leaue them to run sins race, the best end whereof is but shame and confusion of face: seeing wee are al called to be Kings, vnto God, Let vs spare neither fat sinnes, nor leane sinnes, sinnes lesse or more gainefull and Pleasureable, but let vs kil the all: for as the bleating of the Cattel, bewraied *Sauls* halting, so will the crying of one sinne vn-

mortifi-

mortified, bewray our hollow hearts, and prouoke the holy one to iudgement.

The time of *Sauls* Raigne, and of *Samuel* his Iudgeshippe together, make 40. yeares. So it is to be vnderstood in. Act. 13, 21.



27. *Staffe.*

(*a*) Then *Samuel*
did *Dauid* King anoint,
Who was of *Iu-*
dah, (*b*) gratious good & true.
(*c*) Then *Salomon*
his Sonne, he doth appoint
Him to succeede,
as booke of Kings doth shew,
This *Salomon*
for (*d*) Tabernacles Rite,
Did build a Glo-
rious Temple, Gods delite,

(*a*) See for this, into the Annotation next before.

[*b*] As *Dauid* succeeded *Saul*, so he raigned in al goodnes [excepting the slaughter of *Vriah*, & ỹ defiling of his wife, *Bathsheba*] marying at length with *Bathsheba*, by whom [the adulterous child dead] he had *Salomon*, the figure of Iesus, ỹ peaceable Spouse of his church: euen as his Father *Dauid* was the speciall type of IESVS, the slaughter of his Churches foes.

(*b*) The world aged 2951

And

And here beginneth the Bookes of KINGS.

[c] *Dauid* in his old age, caused *Zadok* the Priest *Nathan* the Prophet [he that reproved *Dauid* for his Adultery] with his valiant men, to carry his son *Salomon* downe on his Mule to *Gihon*, and there [the Priest annointing him with oyle taken out of the Tabernacle] to proclaim him King, who did so crying, *God saue King* SALOMON. After that, *Dauid* having exhorted his Son to feare the Lord, As also, informing him of IEHOVAHS will concerning the Temple he dyed: having raigned seaven yeares in *Hebron* [where he was the second time annointed] & 33. years in *Ierusalem*, where he was the third time vncted.

7. aged
194.
hich
as 480.
from
eir cõ-
ing out
Egypt,
*Kin.*6.1

[d] In stead of the Tabernacle formed in ỹ Wildernes, *Salomon* by the Lord his appointment, buildeth a Temple, divided into ỹ 1. *Court*. 2. *Holie*, and 3. *Most Holy*, as was the Tabernacle. The stone was hewen and first made even, and afterwards were conioyned together, for the rearing vp of walles: so that it is said, *There was not heard the noyse of an hammer in setting of it vp*, 1. *Kin.* 6. 7. This signified, that the Temple spirituall of our Iesus, greater then *Salomon*, namely, the Church of the New Testament, should consist of spirituall stones, namely Men and women, who first should be hewed & made smooth, as *Iohn Baptist* smoothed the waye to Christ, by the preaching of Prophets: and having once the visible spirituall knobs hewen off, then they should conioyne and knit together into one communion. This was cause that *Iohn* Baptist would not baptize any, but such as first Confessed Sinne, giuing hope of Amendment. And this was it that holy *Peter* respected, when he said: *And yet as liuely stones be made a spirituall house.* 1. PETER. 2. 5.

Obiect. But the Church of England was not a People

People first smoothed and fitted by the *word*, for Communion. *Answ.* The Browniſt and Anabaptiſt lye. For it was not any King or Queene of this Land that planted the Church here. It was the miniſtery of God his word brought into this Land, in the Apoſtolicall times: a Colonie of Chriſtiãs being then ſeated by *Glaſton-bury*, whoſe word and example enlarged Chriſtianitie. Looke how a ſtone caſt into the water begets one circle, that another circle, and ſo multiplies till it come to the outſide, euen ſo did the Faith of the fewe Chriſtians enlarge it ſelfe in the heartes of that ages people [*See for this my Antidoton*, ELOHIM *and New Jeruſalem*] which faith howſoeuer it afterwards became corrupted, yet could neuer be extirped: for the ſeed of faith in euery ſuccee. ding age remained inuiolated in the harts of many, at leaſt for that which is *Eſſentiall* in Chriſtianitie.

While the Church was incorrupted (as in her firſt plantation) there could not be any harſh loud hammerings, ſharpe inuectiues: but ſome of the Spirituall ſtones leauing their place, ſome of the Pillers inclyning, &c. there muſt of neceſſitye be ſometimes rough doctrine and legall menaces for bringing the ſpiritual frame again into order. Nor is this by pulling downe the whole houſe againe, [which were a *Reedification*] but by *reforming* that which is amiſſe: either by pulling out the vnſound parts, or by helping the crazed parts, that ſo they may ſatisfie the peculiar duties of their place. Which ſufficiently reproueth all ſuch, as for euery fault [ſomtimes only for imagined faults] muſt pull downe the Church, & tell vs of a new plantation. Find that in *Moſes* or the Prophets who can. For they ſtill preſſe [in the times of corruption] a *Reformation*, but neuer a *Replantation*. This one point,

if it were well learned, wold keep a nomber from *Schisme*, much more, from Replanting a Church amongst the Christians baptised. But wisedome can only be approued of her children.

In this temple were two Pillers, the one called *Iachin* [or stability] the other called, *Boas*, or, In strength. To these two, our Sauiour casteth his eye, when he saith, *Him that ouercommeth, will I make a Piller in the Temple of my God, &c* Reuel. 3. 12.

Euery thing in this Temple, was *Glorious*, figuring the glorious estate of a Christian: *Proportionable* and *Orderly*, figuring the proportion and order of Christs Church; *Precious*, signifying the high valewe of a Christian: and nothing there was, that is not for erudition.

Salomon hauing finished the work, he dedicates it by prayer to IEHOVAH. The Lord giueth vnto him wisedome beyond all measure of other men. But least he should think he stood of himselfe, the Lord for a season leaues him to himselfe, who by meanes of strange women fell to grosse idolatrie, not onelie marrying with *Pharaohs* daughter (a figure of the Gentile Church) but also concubining Manie. At last the Lord (who hath promised to *Dauid* his Father, that, If SALOMON *sinned hee would chastice him with the Rod of men, but his mercie should not depart away from him, as it did from* SAVL He giueth to *Salomon* grace to repent, and not onely that, but he appointeth him to be y holy Ghosts Scribe, for three Canonicall bookes. In the firste Booke (intitled *Prouerbs*) hee setteth downe positiue Lawes for initiating all people of all ages, sexes, callings: notably inueying against the idolatrous Church, vnder the person of the strange woman, Bitten Child, fire dreades: he speaks of experience.

In the second Booke, [entitled, *Ecclesiastes*. or

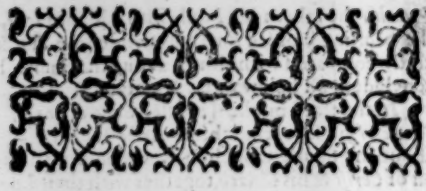
Prea-

Preacher] he taketh his Puple into a higher ſeat, & there letting him ſee the things vnder the Sun, ſecretly compared with things abone the Sunne, he concludeth all below to be Vanity.

In the third booke [intitled *Song of Songs, or Canticles*] he ſuperelateth, or carrieth his Diſciple abone the Sunne, to let him ſee the myſticall Vnion of *Chriſt* & his *Church*, together with their Loue-ſignes and ſpirituall Amours. Oh the wiſedome & mercy of God, To theſe that are called according to his purpoſe, all things worke to the beſt, *Rom.* 8. 28. yea, *ſinne and all.* The greatneſſe of *Salomons* ſinne, was matched and ouer-matched with the largeneſſe of Gods loue: whereby it came to paſſe, that his Loue to Holineſſe afterwards was enlarged. The very Patterne of euery true Penitent. And he that knows not this, knoweth nothing yet as he ſhould know.

Having finiſhed theſe three Bookes [three degrees of Aſcenſion from ſinne: as was *Peters* triple confeſſion of Loue, for his threefold denyall] he afterwards dieth, hauing raigned ouer all Ieruſalem 40. yeares: leauing his ſonne *Rehoboam* to Raigne after him.

28. *Staffe.*



28. *Staffe.*

V. aged. 930.

In his(a) sonnes daies,
for wickednesse and sinne,
God rent the Tribes,
from *Salomon* his bloud.
Kingdome of *Iudah*, here did first begin,
To which the Tribe
of *Benia-min* fast stood.
The ten Tribes King,
(as holy Scriptures tell)
Was after this,
termd King of Israel.

[a] *Rehoboam* his Son, forsaking the counsel of the Aged, & cleauing to the desperate aduise of young start vps: (who willed that *his little Finger should be sorer vpon the People, than was his Fathers loynes*) Ten of the Tribes doe Schisme from *Rehoboam* despitefully: who take vnto them *Ieroboam* the Sonne of *Nebat*, and create him their king. From this time, the king of the ten Tribes, was called *King of* ISRAEL. The other two Tribes that stood to *Rehoboam* [lawfull, though wicked King] they henceforth were called *Jewes*, & their King, *King of* IVDAH: together with which *Iudah*, *Beniamin* stood, on whose hilles [as on shoulders,

Den.

Deu.33.12]the Temple of IEHOVAH ſtood. Thus the *Son of the right hand*[for ſo is his name in Engliſh]he ſet his ſhoulder to the Lyon of *Iudah*, for ſupporting Church & Church-worſhip. Worthy was *Beniamin* to ſtand on the Right hand of Ieſus our Lyon of *Iudah*.

29. *Saffe.*

These ten Tribes Iſraelites, (*a*) falling from God,
They fell into the hands
of *Aſſurs* King:
VVho led them far
away, (a righteous rod)
As for the two Tribes
Iewes, from them did ſpring
Some holy Kings:
But euer and among,
They grieued God,
and did his Seruants wrong.

[*a*] They Schiſming or rending themſelues from *Davids* houſe, *Ierobaam* to keepe them from ſacrificing at *Ieruſalem*, [neither was it lawfull any where elſe] he reareth vp an Idole in *Dan*, and another in *Bethell*, appointing Tinker-like fellowes [ſuch as we haue a number] for ſacrificing Prieſts. By this meanes, as they had Schized from the true Church, ſo now likewiſe from

W. aged 3290.

from the true worſhip to a falſe. Neither after this did the kings of Iſraell better, of whom therefore ſtill the holy Ghoſt ſaith, *Hee followed* Jeroboam *the ſonne of* Nebat, *who cauſed* Iſraell *to ſinne*. This Supreame head of Idolatry ſprung out of *Ephraim*, and begun his Raigne with *Reheboam* of Iudah.

The age of the *Olde* and *New-world* here, was 3030. yeares. Of the New-world, 2344. from the Promiſe, 1917. From AEgypt, 516. From former Judgeſhippe hitherto, 120. And from the Temples ſtructure 36. yeares.

Here we muſt beginne a double accompt, becauſe of this double Regiment, which after that Schiſme or Rent, was neuer vnited or made one. And it may bee a figure of Romiſh Idol-people [moe by a great many then *Iudah* the orderly people] who will neuer returne to the vnity of true Faith: but rather couet to die in that Papiſme-apiſme, *Babel*, Confuſion: otherwiſe then God ſhall [in mercy] reduce ſome of theſe Iſraelites vnto vnity with little *Iudah*.

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1 *Reheboam* raigneth ouer *Iudah* and *Beniamin* 17 yeares.

2 *Abiam*, called alſo *Abijah*, *Reheboam* his ſon he ſucceeded & raigned 3 years: wicked he was, as was his Father: but for *Dauids* ſake, GOD gaue vnto him a Light, [that is, a Son] to raigne after him. He begun his

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1 *Ieroboam*, King of Iſrael [or ten Tribes] ſtretching out his hand againſt the Prophet that denounced Iudgement againſt the Altar in *Bethell*, that hād of his withered. He beſeecheth the prayer of the Prophet: who prayeth vnto God, whereupon the hād was healed. At this

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Raigne in the 18: yeare of *Ieroboam* King of Israel.

3 *Asa* his Son succeeded, better than Father or Grand father. He begun his raigne in the 20 of *Jeroboam*. He tooke the Sodomits out of the Land, destroyed Idoles: deposed his Idolatrous Grand-mother *Maacha*: in a word, many worthy things did he, and the rather at the worde of the Lord comming vnto him by *Azariah*, the Sonne of *Obed*. Having warres with *Zerah* of *Ethiopia*, he cryed vnto God thus: It is nothing with thee to helpe with many or few: therefore helpe vs oh Lorde our God, for we rest on thee and in thy name are we come against this multitude: Oh Lord, thou art our GOD, Let not Man prevayle against thee. So IEHOVAH smot the *Ethiopians*, and amazed that people: so that good *Asa* and his Armie prevailed, and

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time the Prophet plainly sayde that, A Childe should be borne vnto the house of *Dauid*, *Josiah* by name, who vpon that Altar should sacrifice the Idole Priests. This was spoken 300. yeers before *Iosiah* was borne. *Ieroboam* dyeth an *Head Idolater*, having raigned 22. yeares.

2 *Nadab* his Sonne, was half king in his Fathers two last years: for he begun his Raigne in the 2. yeare of *Asa* king of *Judah*.

3 *Baasa* killed *Nadab*, and raigned ouer Israel 24 yeares. He consumes *Ieroboams* house. His raigne beginneth in *Asa* his 3. yeare.

4 *Elah* his sonne, was Vice-roy in *Baasa* his 1. latter yeares: for he begun his raigne in the 26 yeare of *Asa*.

5 *Zimri* slewe his M. *Elah*. Against *Zimri* ariseth *Omri*. *Zimri* burnes himselfe in the Kinges house, togither with the house. *Omri* maketh pla-

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tooke a great booty.

This King ſmot an excellent Covenant with the Lord: with whome, ioyned not only his people of *Iudah* and *Beniamin*, but alſo divers ſtrãgers out of *Ephraim Manaſſeh*, and *Simeon*, Iſraelites. At which time, was offered vp vnto IEHOVAH, much of the Ethiopians ſpoyle. Hauing raigned 41. years, he dyed of the gowt.

4 *Joſaphat* his ſon ſucceedeth: beginning in his Fathers laſt years. A good mã for Church reformation. In his time *Eliah*[or *Elias*]prophecieth in Iſrael:and after him, prophecied there *Eliſeus*[or *Eliſha*]his ſeruant:vpon whome[*Eliah* rapt vp in a fiery chariot]the Spirit is doubled:he working twiſe ſo many miracles as did *Eliah*. *Joſaphat* being in affinity with *Ahab* of Iſrael,he accompanieth *Ahab* to battell againſt *Ramoth*, Notwithſtanding the Prophet *Mi-*

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gye Statutes. Againſt him ariſeth *Tibni*, but *Omri* preuailed.He raigneth[the Rivals time ioined to his]12.yeares.

6 *Ahab*[an euil ſlip of *Omri*]followeth:beginning his Raigne in *Aſa*, his 38.yeare. He married with vncircumciſed *Ieſabell*, Daughter to the Zidonian king: He bad, She worſe: the Diuell put them togither. In his time *Eliſah* the Prophet was famous.He reproued *Ahab* for reaving *Nabath* of his Life and Vineyarde: telling him plainely, that his Houſe ſhould come to naught, and that painted *Ieſabel* was deſtinat for Dogs meat, and ſo it fell out:for *Iehu* afterwards cauſed her to be caſt downe from a loft. They that doe humble themſelues ſhall be lift vp.but the proude,God reſiſteth, and will caſt downe. He raigned 22. yeares.

7 *Achaziah* his Son begunne to Raigne in

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chaiah had before tolde him and *Ahab*, the issue: but comming into the Field, he was glad to flie with shame. Good men must looke for no good, by ioyning with Idolaters. He Raigned 25. yeares and died.

5 *Ioram* his Sonne, [called also IEHORAM] Raigned together with his Father, from his Fathers 17. yeares, and so continued 4. yeares after his Father. He is said to raigne 8. years, which time necessarily is coûted frō his Fathers 22. what time he begunne his more free Raigne, that 22. being the 5. of *Ioram* of Israel. Because this foole married with *Ahabs* daughter, therefore Father *Iehoſaphat* is once called king of Israel He became a notable Idolater. Vnto him commeth a Letter from *Elijah* [were it writ before his beeing rapt vp, or miraculously after I knowe not] wherein was red his destinie:

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Iehoſaphat his 17. yeare He raigned two yeere, which fel out in his Father *Ahabs* 20. and 21. yeere.

8 IORAM his brother began to Raigne in his Father *Ahabs* 21. and 22. yeares of his raigne: which was in the 18. and 19. of *Joſaphat* of IVDAH, and in the second yeare of IORAM *Iehoſaphat* his Sonne, then halfe King with *Iehoſaphat* his Father. This man tooke away the Image of *Baal* which his father made: but yet ſtood an Idolater. With this fellow *Jehoſaphat* of *Iudah* did goe to war with *Moab*: for the King of *Moab*, hauing become tributary to *Ahab*, he now [*Ahab* dead] rebelled. Now *Eliſha*. [or *Eliſeus*] the Prophet is famous: and therefore, before their going vp with him the Kings conſulted: who aſſureth them of victory. Having raigned 12. yeares *Joram* died.

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namely, That his Guts through horrible paine ſhuld fal out of his belly. And ſo (21 yeares after) they did: and ſo hee died.

6 *Achaziah* (his youngeſt ſonne) finiſhed the Fathers laſt yeare, and was ſlaine.

7 *Athaliah* his Mother ſucceeded [ſhe was *Ahabs* Daughter, and Grandmother to *Joaſh*] ſhe killeth all the kings ſeed ſhe can catch. But *Iehoiadah* his wife ſteaſeth away *Ioaſh* [*Achaziah*, or *Ochoziah*, his yongeſt ſonne] and keepeth him and his Nurſe 6. yeares in a Chamber.

In the 7: yeare *Iehoiadah* the Prieſt [hauing publiſhed abroade the life of the Childe, he bringeth him before ỹ Captaines and People: and in the Temple annointeth *Ioaſh*

8 *Ioaſh* [called alſo *Iehoaſh*] annointed king at that inſtant *Athaliah* the traiterous Queene, commeth in, crying

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9 *Jehu* is annointed King. He ſlaieth *Iezabell* and all *Ahabs* houſe: for *Nabaoths* blood, cryed for bloode as did *Habels* He maketh *Baals* Prieſts beleeue that hee would ſacrifice before the Idole. All the Prieſts gather for that ſuppoſed ſacrifice. They being cõe in *Baals* houſe, he ſlew thẽ all. Notwithſtãding, (for this was but a ſtarting zeal) he afterwards fel to palpable Idolatry & al *Iſrael* became ſo notably wicked, as IEHOVAH loathed Iſrael: inſomuch, as *Hazael* of *Aram* in *Syria* ſmot them in all the coaſts of Iſrael. *Iehu* having raigned 28. yeares, he dyed.

10 *Joachaz* (or *Iehoachaz*) his Sonne ſucceeded: beginning his raign in the 23 yeare of *Ioaſh* of Iudah. He, following the waies of *Ieroboam*, the Son of *Nebat*, cauſed Iſrael to ſinne: for which, the Lord gaue them into the hands of *Hazael* King of *Aram*,

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Treason, Treason: but her selfe was the Traitoresse, and so she found it: for she was haled out and slaine, having vsurped 6. yeares. During *Iehoiadah* his life, *Ioash* walked vprightly: but the good Priest dead, the Nobles of Iudah come vp, and with flattering reverence, first causeth a neglect of GOD his house: and then pulleth in their Groues, Idoles and false worship. God stirreth vp Prophets to reproove that, but they stop the eare. Then the Spirit of IEHOVAH comming vpon *Zecharia* [the Son of *Iehoiadah*] he thus protested before the People: *Thus saith God, Why Trausgresse you the Commaundements of* IEHOVAH? *Surely yee shall not prosper: because ye haue forsaken the Lord, he hath also forsaken you*: 2. Chron. 24.	and into the handes of *Benhadah* King *Hazaell* his sonne. He raigned 17 yeares, and dyed.

The frantick Idolaters hearing this, doe stone him in the Court of IEHOVAHS house: euen between the Temple & the Altar. *Mat.* 23. 35. By the time that yeare was out, IEHOVAH stirred vp the Aramites against Iudah: who came a small number, but conquered, spoyled, slaughtered as they would, leauing *Ioash* behinde them in greate misery. The Aramites departed, the Lord stirre hvp *Shimrah* an *Ammonite*, and *Iehozabad* a Moabite, who slewe the King on his bed. Hee beganne his Raigne at 7 yeares, and Raigned 40. yeares.

And here I would gladly know of *Sebastian Castalio* and his ignorant followers, what leadeth the to affirme, That *Salomon* his bloud ended in *Azarias* [or *Ochoziah*] the sonne of *Iehosophat*? what should make them write, that *Ioash* was of Judah,

the ſonne of *Ioſeph*, the ſonne of *Ionah*, the ſon of *Eliakim* the ſonne of *Melcha*, the ſonne of *Menna*, the ſonne of *Mathata*, the ſonne of *Nathan*, King *Salomon* his brother? To paſſe by a Sea of errour, which this ignorance bringeth into the Genealogie of Iesvs, let the Reader ſearch the Scriptures, 2. *King*. 11. 2. 3. & 2. *Chron*. 22. 10. 11. 12. and the next Chapter wholy: and he ſhall ſee clearely [as at Noon day] that *Ioaſh* was *Achaziah* his ſonne, as we haue written. Nay read 1. *Cron*. 3. 10. 11. and there it is thus written. And *Salomons* ſon was *Reboboam*, whoſe ſon was *Abiah*, his Sonne was *Aſa*, his ſonne *Iehoſaphat*, his ſonne *Ioram*, his ſonne *Achaziah*, his ſon *Ioaſh*, &c. what can bee more plaine If *Caſtalio* and his Opinators knew not how to reconcile *Mathew* and *Luke* their Genealogies [wherof in his place] they ſhould rather haue acknowledged their ignoraunce, then ſeeme more ſkilfull by broaching abhominable error. But men that would not ſeeme ignorant of any point, doe commonly ſtumble [in that height of pride] even in cleareſt points.

	IVDAH.	*ISRAEL.*
W. aged 3164.	9 *Amaziah* (*Ioaſh* his Sonne) ſucceeded being aged 25. yeere: Hee raigned 29. yeares, accompted from his Fathers 38. yeare, that being the ſecond yeere of *Ioaſh*, King of Israel, and he then his fathers vice roy. He ſlew theſe that ſlew his Father: but hauing an eye vnto *Moſes*	11 *Iehoaſh* [or *Ioaſh* Son of *Iehoahaz* [or *Ioachaz*] beginneth gouerment in the 15. of his father, that being the 37. of *Amaziah* of *Iudah*. He raigned 16. yeares. Being prouoked by *Amaziah*, he went againſt him, tooke him captiue, and then went to Jeruſalem, making much

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his Law, he woulde not kill the childrē for their Fathers fact. He warred with Ioaſh [or *Iehoaſh*] king of Iſrael, but came to the worſe. In Jeruſalem, they working treaſon, he fled to *Lachiſh*. They ſend after him, & there ſlay him. But he was buried with his fathers at Ieruſalem in the City of *Dauid* As *Ieroboam* of Iſraell (*Iehoaſh* his ſon) begun his raign in this mans 15. yeares: So this man endeth his Life and Raigne in the 15. yeare of *Ieroboam* his raigne.

10 The States of Judah in the next place do raigne 11. yeares: even vntill *Ozias* his raigne, who begunne his Regiment [2. *Chro*. 26. 1. compare with 2 *King* 15. 1.] in the 27. of *Ieroboam* of Iſrael his Raigne: which muſt needs be 11. whole years after *Amaziah* his Father. IVDAHS *ſtates* occupy that, Now *Ioell* beginneth to prophecy.

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ſpoyl. In this mās time holy *Eliſha* (after many miracles wrought) dyeth.

12 *Ieroboam* his ſonne ſucceeded. He begun his raigne in his fathers laſt yeare, that being ÿ 15. of *Amaziah* of *Iudah*. He raigned 41. years. In his time, the Prophet *Ionah* was ſent by the Lord to *Niniuie*, the Metropolitane Cittie of *Aſſyria*] there to proclaime Iudgement againſt the City. He imagining ſmall credit by ſuch a Sermon, doth by Sea fly another way. The Lord by a Tempeſt purſues him. The Marriners caſt out *Ionah*. A Whale receiueth him: who after 3. daies, caſteth *Ionah* vpon Land. So was the Earth the third day to deliuer vp Ieſus, *Mat*. 12. 40. Neither Earth nor Sea can hide or drown that true Light, which God hath appointed to be declared to a People. After *Jonah* his being caſt vp

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11 *Ozias* or *Vzziah* called also *Azariah*, the ſonne of *Amaziah*, he ſucceeded the States regiment, being aged 16. yeares: beginning his raigne in the 27. yeare of Iſraels *Ieroboam*. He raignes 52 yeares. This king had a zeal beyond knowledge, which led him to burn incenſe vpon the Altar of Incenſe: which thing only apperteined to the Prieſt. *Azariah* the Prieſt, accompanied with 80. valiant Sacrificers, withſtood and reprooued him. The King is thereat wroth. The Lord as wroath at him, he ſmites his impudent foreheade with open Leproſie. Then was he compelled to go out: and becauſe of that diſeaſe, hee dwelleth in an houſe apart, vntill his death. In this mans time *Iſaiah* [or *Eſay*] begunne to Prophecy. Hee is called the Evãgelical Prophet, becauſe he foretold of Chriſt, and the ſtate of the new Church

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on the ſhore, the Lorde reneweth his Mãdat: he goeth to Ninivie, and proclaimeth deſtruction after 40. dayes. They at the firſt hearing, beleeued that: they therefore generally humble themſelues, and for that time are ſpared.

This king reſtored the coaſt of Iſrael, from the entry of *Hamath*, vnto the ſea of the wildernes according to the word of the Lord by IONAH the Sonne of *Amittai* the Prophet, which was of *Gath-Hepher*. But this *Ieroboam* followed the ſteps of the firſt *Ieroboam*. In his time, begun likewiſe *Amos* & *Hoſhea* to Prophecy.

13 Iſraels kingdome thencefoorth vnſtaied for 22. yeares full: even vntill *Zacharie*. Now *Hoſhea* plainly telleth Iſrael that ſhe was not Jehouahs wife. Heere was like Prieſt, like people.

14 *Zachariah*, *Ieroboam* his Son, begun to

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so plainely, as if he had ſeene Chriſt & the new Teſtamentes Church, with the bodily eye. He plainly fore ſawe the generall obedience of Iſrael to Chriſtian faith, after the fulneſſe of the Gentiles were come in, Chap. 59. 20. 21. So *Paul* vnderſtands that, *Rom.* 11:26. Secondly, hee plainly foreſawe, that Iſraels obedience vnto Chriſtiã Lore, ſhuld be vnſpeakable glorious, & their ſpirituall Light to be more than had been the Gentiles, Chap. 60. That *Paul* inſinuateth, *Rom.* 11. 12. and bleſſed *John* hath in the Spirit pointed playnely out their Churches Glorie. *Reuel.* 21. Thirdly: *Iſaiah* foreſawe, that the Iſraelites obedience ſhoulde bring life vnto the Gentiles dead [the Primitive Churches haue al died) 60: 3. 4: 5: &c. This *Paul* confeſſeth, *Rom:* 11: 15: And holy *John* acknowledgeth. *Revel.* 21: 24: & 22: 2. This men will not

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Raigne in the 38: yeare of *Azariah* king of Iudah, 2. *King.* 15. 8. which was fully 22: years after his fathers death. A wicked man was he, and therfore ſlaine by *Shallum* the ſonne of *Jabeſh*, and that in the Peoples ſight. He raigned but 6 Moneths.

15 *Shallum* hauing ſlaine *Zechariah*, begun to raigne in the 39 year of *Azariah* of Judah. Againſt him riſeth *Menahem* the ſonne of *Gadi*, who ſlew *Shallum* in Samaria. So that he raigned but a Moneth.

16 *Menahem* immediately vppon *Shallums* death beginneth his regiment, and he raigned 10: years. But vnto him, the City *Tirzah* [in Iſrael] would not open her gates. He therfore ſmot it, and ript vp all their womẽ with child. Now God ſtirred vp *Pul* the Aſſyrian King, againſt Iſrael, who puld 1000 Talents of Siluer from *Menahem*, which *Mena-*

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now see If they would, they shold be humbled in their blindnes, which shal raign [though question be vpon question] til *Israel* be called.

12 *Iotham* his sonne begun to raigne in the 2. yeare of *Pekah* of Israel, [which was his Fathers last yeare] and he raigned in Jerusalem 16 yeares. He built in the Lords house: in the Cities wall: in the Mountaines and forrests. He prevayled againste the *Ammonites*, & became mighty, because he directed his way before *Iehouah* his God. Now begunne *Micah* to propheey against Jerusalem & *Samaria*.

13 *Ahaz* [or *Achaz*] his Son, succeeded: beginning to raigne in the 17. yeare of *Pekah* of Israel, & he raigned 16. yeere, as did his Father. In his daies came vppe *Rezin*, King of *Aram*, whose head Cittie was *Damascus*: and *Pekah* he Sonne of *Remaliah*

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hem puld from Israel.

17 *Pekachiah* his Son begun to raigne in the 50. yeare of *Azariah* of *Iudah*, He raigned two yeares: and was slain by his Captaine *Pekah*, in *Samaria*.

18 *Pekah* the son of *Remaliah*, begunne to raigne fully in the last yeare of *Azariah* of Iudah. He raigned in *Samaria* [Metripolitane of Israel] 20. yeares. In his time *Tigiah Pileeser* king of *Ashur* came vp, and took diuers Citties, and caried the people away to *Ashur*. *Hoshea* the sonne of *Elah* slayeth *Pekah*.

19 The States of Israel now goueine for 9. years, though vnder *Tiglah Pileeser*, who had before tyme captived them.

20 *Hoshea* [called also *Ose*] beginnes his raign in the 12. yeere of *Ahaz* of Iudah: and a bad mā he was. Against him Iehouah sendeth *Salmanesar* king of *Ashur*, who

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king of Iſrael, whoſe head Citty was Samaria, and he of that Citty heads Iſa. 7. Theſe two ſmoaking Firebrandes feare *Ahaz*. *Iſaiah* from the Lord, laboreth to comfort him, but the hypocriticall beaſt believeth not, when he would be thoght to beleue much. Maugre his hart, *Iſaiah* giveth a ſigne, namely, the birth of Ielus Chriſt on a Virgin, whereof he was vnworthy. *Pekah* ſlew in one daye, ſixe ſcore thouſād of Judah. *Zichri* a mighty man of Ephraim, ſlaieth *Maaſeiah* the kings ſonne, and *Azrikam* the ſtewarde of his houſe: and *Elkanah* the ſecōd after the king. The Edomites doe plague him: the Philiſtims invade him: *Tiglah Pilneeſer* of *Aſhur* troubles him. All ate of his iack, but he will not forſake his groſſe Idolatry. Now *Iſaiah* & his children were ſignes to Iudah and pointed at of the Idolaters. Iſai. 8. 18.

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took *Hoſhea* priſoner, & after 3. years beſieging *Samaria* [which was the 9. yeare of *Hoſhea* his raigne] he tooke it and carried Iſraell away to *Aſhur*, and there ſeated them: ſince which time, Iſrael hath not beene heard of. The King of *Aſhur* having carried Iſrael away, he placeth in their Roomes [in SAMARIA her Citties] a Colonie of his owne vncircumciſed People. IEHOVAH ſendeth Lyons amongſt them, deuouring. They ſignifie that vnto their king, ſaying further: *That they not knowing how to worſhip the God of* Iſraels *Land, that Countries God therefore ſo plagued them.* The King ſendeth one of Iſraels Prieſts back: who dwelling in *Bethel*, did teach the People. Some part of IEHOVAHS worſhip they receiued, and vnto that part they add their forraigne Idole, home bred worſhip.

Salmaneſar their king

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So is Christ & his members, *Heb*: 2: 13.

14 *Hezechiah* his son, [a worthy reformer] begun to raigne in the 3: yeare of *Hoshea* of Israel: which was the last yeare of his Father. In his 4 yeare [being then aged 29] *Salmaneser* commeth against Israel & captivateth *Hoshea* & his People. And in the 14 yeare of this King, *Senacherib* of *Assur*, commeth against IVDAH. His chiefe Captaine was *Rabshakeh*, a notable Railer. *Isay* 36: The Lorde comforteth *Hezechiah* by his Prophet *Isaiah*. *Rabshakeh* [hearing of Warres at home] raiseth siege after all his scolding: but by the Angel of IEHOVAH, in one night were slain, one hundred fourscore and fiue thousand of the Assyrians. After that, *Salmaneser* in his Idol Temple at home, was slaine by his two sons, *Adramelech* and *Sharezer*. He dead, *Esar Haddon* his Sun raigned in his stead.

Hezechiah sick, *Isaiah* commeth vnto him, and [after the Kings humiliation before IEHOVAH] he

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dying, his son *Esar-Haddon*, brought more of his Rascals to *Samaria*, and them partes, *Ezra*: 4: 2. Enemies vnto the good work of God they were ever. For that, as also for their Linsy-wolsy worshippe, the Iewes would haue no medling with them, *Ioh*. 4. 9. The Iewes would be followed of all haters of Idolatry.

But here we leaue Israell, vnder the heavy Lash of IEHOVAH Captiues in vnknowne parts of the World: a People vnknown, howsoeuer supposed. *Ezra* [or *Esdras*] in that second Booke, Chap: 13: Verse 39. beginneth a strange tale of them.

About this time *Nahum* prophecied *Ninnies* fall.

he giueth to him a ſigne of Life for 15. yeares: for the ſhaddowe of the Diall hereuppon went backward ten degrees in the Diall. *Berodach Baladan* [Babels King] vnderſtanding of the Miracle he ſent to *Hezechiah* preſents. He letteth the Strangers ſee all his treaſure, furniture, &c. where at the Lord is angry: and therefore ſendeth *Iſaiah* to tell him, that his ſeede ſhould be carried away captiue to Babel. Hauing raigned 29. years, he died.

15 *Manaſſes* raigneth 55: yeares, beginning his raigne [in all probability] the next day after the 15 Jubile. The booke of the Lawe which afterwardes was found in the time of *Ioſiahs* raigne, might well be hid in this mans raigne: for hee became worſe then the heathen for Idolatry, ſorcery, and bloud-ſhedde. The Talmuliſts record, that vnder his gouernement, ISAIAH was cut in peeces with a ſawe. Being carryed away in bondes to *Babel* (happye bonds that humble a man) he humbled himſelfe before the Lord and prayd, whereupon the Lord reſtored him to his kingdome. The great Maſters of his owne Church, in their Talmuds *Sanhedrim*, Chap: 11, do hold three of their Kings to be depriued of ſaluation in the world to come: names iv, *Jeroboam*, *Ahab*, and *Manaſſes* But *Rabbi Iehudah* excepting at the condemnation of *Manaſſes*, for that the Lord heard his prayer &c: they reply, that he was heard for reſtitution to his kingdome but not for participation of the life to come. And ſeeing that the Hy-prieſt bringeth out the booke of the Law only in his *Sons-ſons raigne*, it ſhould ſeeme very probable, that the Hy-prieſt durſt not either in *Manaſſes* or *Amons* time bring it out, as fearing the burning of it. But how-

howsoeuer it may stand with a soule humbled vnder the whip (in respect of that knowledge which God may haue of such humiliation) fearfull is our estate to the Churchward, when the bredth of our repentance shall not answer the bredth of former willing-wilfull Apostacy. And that *Manasses* had sinned willingly and wilfully, it cannot otherwise be thought: first when we consider how religiously affected his father was, who would be carefull of trayning vp his sonne well: and twelue yeares he had so liued vnder the wing of his Father. Secondly, in that he lyued vnder the ministery of *Isaiah*, a Prophet from heaven miraculously approoued. Whereby must follow, that his *minde* and *will* were truly informed. And comming to the crowne clearely, he neyther by feare nor violence of man, was inforced so to Apostate. The repentaunce therefore of such a one, must be exceeding great, before it could throughly satisfie the Church. Yet that which is impossible with man is possible with God.

V. aged, 370.

16 *Amon* his wicked sonne succeedeth for two yeares: his seruants slewe him, for which the People slewe them, and enthronised his Sonne *Iosiah*.

17 *Iosiah* [or *Iosias*] next raigneth. Eight yeares old at his Coronation, and he ruled 31. yeares in Ierusalem. At 12 years of age, he wrought a greate Reformation: performing vpon *Bethels* Altar, that which the Prophet had foretolde 300. yeares before. In his 18. yeare he kept a most Rovall Passeover. *Ieremiah* in his raigne began to Prophecie: so did *Zephaniah*. The Lords Trumpet now soūded nothing, but *Iudah* must to *Babel* Prisoner for 70. yeares. False Prophets sound a false peace, and therefore shame came vpon them. *Huldah* the Prophetesse telleth *Iosiah*, that becavse his heart melted

ted at the reading of *Moſes* Originall, he ſhould be taken away ere *Iudahs* feareſull fall. Going into Battell againſt *Pharaoh Necho* King of AEgypt, he was ſlaine at *Megiddo*.

18 *Iehoahaz*, or *Ioachaz*, called alſo JOHN and *Shallum*, a yonger ſonne of *Ioſiah*, he ſucceeded at the Peoples appointment. He raigned but three Months: for then *Pharaoh Necho* put him in bonds and carried him into AEgypt.

19 *Eliakim* [called alſo *Iehoiakim* and *Iakim*] elder brother to *Iehoahaz* by 2. years, Him did *Pharaoh Necho* make next king. Now *Iudahs* obedience was like rotten Figs.

From the Schiſme of the *Tenne* Tribes, from the *Two* [wherevppon aroſe King of *Judah*, King of *Iſraell*] vnto this *Ehakim* his 3. yeares are 370. yeares.

The World aged, about 3402.

/

30. *Staffe.*

30. *Staffe.*

[a] *Nebuchadnetzar*, cometh against *Ierusalem*, in *Iehoiakim*, (or *Eliakim*) his 3. full yeares (*Dan*[1. 2.] Then goe to *Babel*,

Their sinne vpheapt,
God sendeth them away,
To Babylon,
in (*a*) three Captiuities,
For (*b*) seaventy yeares,
they bide in *Chaldea*.
Then (*c*) against *Babel*,
(*d*) *Mede-Persy* doth arise:
And conquering
Chaldeahs drunken Roy,
(*e*) *Cyrus* sends back
Iudeah home with ioy.

Iehoiakim, *Daniel*, *Hananiah*, *Mishael*, *Azariah*, togither with others of the bloud Royall. *Iudah* King becomming an homager to *Babilon*, is returned home. This was *Nebuchadnetzar* his first yeare, *Ierem.* 25. 1. and a time of Glory to *Babel*, who now as a Queen sitteth aboue AEgypt, Assur and all Cuntries about. Three years *Iehoiachim* serueth *Babels* King, but the next he revolted. Then *Nebuchadnetzars* Hoste, the second time, commeth against Jerusalem. *Iehoiakim* is taken, & afterwards cast out vnburied as an Asse, because like an Asse he had cut in peeces IEREMIAHS prophecies.

So

So he had from AEgypts King, his time of making him King, raigned 11. yeares.

Iehoiakin [called alſo *Iechonias* and *Choniah*] ſonne to *Iehoiakim* is next King: being 8. years old at his Fathers Coronation [ſo vnderſtand *H E, 2. Cro* 36.9: compared with 2 *Kings* 24:8: He raigned three Monthes and Tenne dayes in Ieruſalem.

Againſt him commeth *Nebucadnetzars* Hoſte, [it being the 8: year of *Babels* Monarch] & carrieth him and many more with him to *Babilon*. Now went *Mordecai* and *Ezekiel* into Babels bondage, but their ſpirit was not bound. This was the ſecond carrying foorth Captiue vnto Chaldeahs Monarch.

21 *Mattania!* [called alſo *Zedechiah*] his Vnkle, or Fathers brother properly: called his ſonne, becauſe he ſucceeds his Cofin, as a Sonne ſucceedeth the Father: called alſo his Brother, according to the vulgar ſpeech of the Jewes. who call any of their blood, Brethren: this *Tzedechias* ſucceedeth at the appointment of *Nebuchadnetzar*, and raigneth 11 yeares. Then the fourth time commeth vp *Nebuchadnetzars* Hoſt againſt Ieruſalem. They ſack the Cittie and Temple: burne and raze downe all: ſhed much bloud: but Ieruſalems mourners [as *Ieremie, Baruck, Abiemelech*, the merciſull Morian] were freed from the ſword: and that *Ezekiell* had fore ſeene, Chap: 9: *Tzedechias* flying, the Chaldean Army ouertakes him. They bring him to Riblah, in the Land of Hamath, where *Babels* king condemned him ſlew his Sonnes, and put out his eyes: bringing him blind to Babell, and thus he neuer ſawe it. Well now might *Obuliah* prophecie roundly taking vp *Edom-Eſaus* for laughing at his brothers captiuity.

[*b*] In theſe 70. yeares raigned firſt *Nabuchadnetzar:*

nezzar: then *Euil-merodach* his ſonne, who ſet *Iehoiachin* out of Priſon in the 37. yeare of his Captiuity, & exalted him aboue all the kings that were about his Monarchical throne in Babel. And here I ſhut vp the two bookes of *Kings*, and the two Bookes of Chronicles: *Ieremiahs* hyſtorical part: as alſo his Threni, Elegies, or Lamentations, who were dolefully ſung of him after the third deportation.

Vnto *Euil-merodach*, ſucceeded *Beſhazzar* his Sonne, called alſo the Sonne of *Nabuchadnezzar*, a tearme giuen commonly to ſucceſſors, though far remote. This Beaſt making a great belching Feaſt to his Nobles, IEHOVAH ſendeth a Palme of a hand, writing his deſtiny vpon the wall before his eyes. The drunkard trembled for feare, and ſhuttered in euery ioynt: & the rather, becauſe none of his flattering Prophets could read it, *Daniel* being ſent for [for in his Graund fathers dayes, greate doubts and difficulties had beene expounded by *Daniel*] he readeth the Canonicall writ, & telleth the king that it ſignified, how IEHOVAH had accoumpted his time, and weighed him in the Ballance, had found him too light, & therefore an end was come to him and his Kingdome. The Scripture was, *Mne, Mne, Tekél, Vpharſin*: of *Daniel* thus expounded: *Mne*, GOD hath numbred thy kingdome, and hath finiſhed it. *Tekél*, thou art waighed in Ballances and art found lacking. *Prés*, thy kingdome is diuided and giuen to the *Mede* and Perſian. Wherein may be obſerued, firſt how *Daniel dilates* vpon the Text: for *Mne, Tekél, vpharſin*, word for word ſoundeth no more then: *He hath numbred he hath waiged, and they diuiding*. Secondly the Prophet changeth number and Perſon when he comes to *application*: in ſtead of *they* [namely, the Medes and Perſians] are *diuiding*: hee ſayth, *Prés*,

Phrés, He [namely God] *diuideth*, For as by the Plurall number and distinction of Persons, *Daniell* was brought necessarily to vnderstand the writing (seing *Isaiah* had foretold who should be the surprisers of *Babel*) so the applicatiō thereof to God, was fittest for *Belshasar* to hear: if happily he [who flouted the besiegers] would be humbled at the name of God, who now was entring into Judgement. The same Night, *Cyrus* of Persia, and *Darius* the Mede] hauing turned aside the streame of Babels Euphrates] do rush into the Citty, and so cause the drunken *Bacchus froes* to drinke of the Lordes Cup. Here were the 70. years finished: an end of the Chaldean Monarch, resembled by the golden Head, *Dan*: 2: 38: the indirect cause that *Nabuchadnezzar* reared vp the golden Image, as a memorial of *His* being ỹ *First* of ỹ Head: vnto which Image ỹ 3 yong Nobles not bowing, they therfore were cast into the fierie fornace, but IEHOVAH deliuered & exalted them. That pride caused *Nebuchadnezzar* [the *Great tree*: Dan: 4] to bee hackt downe: and to be sent to liue as a Bedlem amongst Beastes, till he had learned to Rule better ouer men *Euil-merodach* doing good vnto Judahs people, it seemeth he went therefore to his graue in great peace. But *Belshazzar* being puft vp [as was his great Father] he therefore finisheth ỹ Golden head, and *Winged Lyon Dan*: 7: 4: & *Ezec*. 17.

[c] *Babels* destruction prophecied of by *Isai*: 21: 2 where *Elam* [that is the Persians, who sprung from *Elam, Shems* sonne, *Gen*: 10. 21] and *Media*, [deriued from *Madai Iaphets* sonne, Gen: 10: 2] these two are commanded to besiege *Babel* and smite it. *Paras* [for so is *Persia* in the Holy tongue, the Contry put for the people] it signifieth in English a *Parter* or Diuider: and *Madai* a *Measurer*. Which two sorts of people do *diuide* the Monarch by *measure*, as

two

two siluery armes: and yet embrace eache other for constitution of a Monarch taking the name of Persia.

[d] The *Medes* and *Persians* [issued from good *Iaphet* and *Shem*] do as two sworne brethren, ioyn hand in hand for destroying *Babel*, the Captiuer of *Shem* and *Hebers* people: The Mockers of *Hebers* Songs, haue now their children dashed against the stones, *Psal.* 137. It is equal, that they who now mock spirituall Song, shall be left hereafter to sing a *Black Sanctus*.

[e] The Kings of the East, hauing sacked the City, and put many of the Vncircumcised to ỹ sword, *Cyrus* [being eger of warres abroad] constituteth his Vnkle *Darius* king, and as Monarch of *Persia* giving before his departure *commaundement* for building the Lords house at Ierusalem. This *Isaiah* foresawe [plainely vsing the name of *Cyrus*, Chap: 45:1] and foreprophecyed of, long before *Cyrus* was borne. The poore Iewes obtaining this sodain deliuery, they stood, as it were, questioning with themselues: *Are we deliuered, or doe we dreame of deliuerance? Ps.* 126:1.

When the fulnes of time, concerning Iehouahs secret Decree is come, then Divel, vncircumcised, and all shall further the Lords worke: som of them for vaine glories sake, some because their Conscience is secretly cõvicted: some for one sinister occasion, some for another. Onely let the Lords Israel in patience, meane time, possesse their soules, alwaies believing, that the Lord sits at the Helme, and therefore the ship steared aright towards the Haven: howsoever by reason of crosse windes, the Lord somtimes for winning the Winde, doth run the Barke awkly. Fresh water souldiers think such Sea-crossing strange, and besides rule: but the better and experienced Pilot knoweth what he doth.

The

The greater Croſſe, the greater Comfort in the end, as may appeare to vs [euen now] vppon experience. For where wee expected bloudy times vpon our Gratious late Queene her leaving this life [Popery and Atheiſme croſſing ſo mightily the direct courſe of the Goſpell] loe, the Lord hath made our change as no change, in reſpect of euill deſerued: Yea, hath [in all hope] miniſtred occaſion of much more reioycing. The Lord giue vs grace to be truely thankfull.

31. Staffe.

Cyrus (*a*) returnes
Them with full liberty,
To build Gods houſe
But enemies ariſe,
That for a while,
do ſtay that and the Citty.
Then *Nehemi*,
vnto his people hies.
Then Temple and
the Cities Walles were reard,
(*b*) Maugre the hearts
of them, before they feard.

[*a*] In *Cyrus* his firſt year (for the 70. were finiſhed) the King hauing cauſed his People to furniſh them with neceſſaries, they re- W. aged 3478.

turn with ſheaues in their boſome, that went forth by weeping Croſſe.

And

And Here beginneth EZRA.

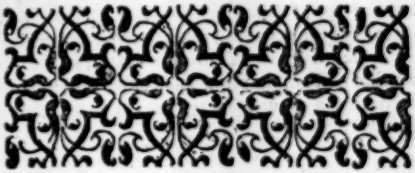
In the *Firſt Returne*, Zerub-babel [*Contrarie to Confuſion*]is the Peoples Captaine. Comming to Ieruſalem, they lay the foundation: but from the 3. yeare of *Cyrus* his Commandement, it was hindred After that falleth out *Ahaſhueroſh* his Decree, for Maſſacring Iewes: but *Heſter*, through her Vnkle *Mordecai* his ſtirring vp, turned the Judgement vpon *Haman* and his houſe (Reade here *Heſters* ſtory) and *Mordechai* is exalted.

Darius Artaxaſt the third king of Perſian Monarch, he, *Ezra*, 6. ſenſibly feeling Iehouahs hand againſt his people, becauſe the Iewes were ſtayed from the holy work, He in his ſecond yeare renueth *Cyrus* his Predeceſſors Commaundement. Now beginneth *Haggai* to reproone his people, for hauing ſo great mind to the building of their owne houſes, in the meane time neglecting the Lordes Houſe. Togither with him the Lord ſtirred vp *Zachariah* for the work. In the 6: yeare of *Artaxaſt*, or *Artahſhaſht*, the ſubſtantiall partes of the Temple were finiſhed. The next yeare after, *Ezra* and his holy Hoſt make the Second returne. In the 20 yeare of the king [*Nehem*: 2: 1. And here muſt beginne *Nehemiahs* Storie] *Nehemiah Tirſhatha*, or Butler, commeth to Ieruſalem, and reareth vp the Cities walles: and now were the Temples appurtenances finiſhed, which was 46: yeares from the Foundation laid, Joh. 2: 20: and a Iubile of yeares, that is, ſeven ſevens, or 49 yeares: whereof *Gabriell* certified *Daniel*, *Dan*. 9: 25: But *Dauell* mourneth for the hinderance, Chap: 10; which was in *Cyrus* 3 yeere.

[*b*] *Aſſurs* People, (Read of them in *Hoſhea* laſt Iſraels king) they ſtarting from *Samaria*, and the Cities thereabout, did all they could to hinder it: but it could not be ſtopped, beyond *Gabriels* ſeven

ſeavens

seavens of yeares, The Lords prefixed time shall stoppe the Divell and all his back band: what needes Israell feare? Let the Romanists rise and swell: so they must doe before they burst in peeces.



32. *Staffe.*

Vnder Mede-Perse,
for (a) *Nehemiahs* time,
Iudea liu'd.
Then (b) *Alexander* great
Winnes Persian Crowne,
and raignes a little time.
(c) Foure kingdomes do
arise out of his seate,
But (d) two of them
aboue the other clyme,
And cruellie
whip *Iudah* for the time.

[a] It seemeth, that as *Nehemiah* might see the end of the *Persian* Monarch: so likewise should *Esra* see their whole Monarch, head and foote. *Nehe.* 12:22:26; for *Darius Persa* is the last King which Canonicall writte recordeth. And the Iewish Hystoriographers doe write, that Iaddusah [*Nehem.* 12. 22.] & *Sanballat*, *Nehem.*

[b] worl aged, 3603.

Nehem:4:1: were in *Alexander Magnus* his time? Of *Iaddua*[Father of *Onias*]they write, that he met *Alexander* in his Pontificalibz.before whome the king reverenced.Of *Sanballat* they write, that he presented *Manasseh* an Apostaticall Priest[that had married with him]to *Alexander*,who built for his vse a kind of Temple:To whom all such Priests resorted,as[for marrying with the vncircumcised] were driven from the Temples Altar at Jerusalem. *Manasses* his Temple built [as *Ioseph Ben-Matthias* recordeth]on mount *Garizin*,an hil against *Samaria*,higher than the residue.Well hath One therefore concluded,that the Persiã Monarch may not be stretched aboue 130: yeares, except we will giue vnto *Ezra* an vncredible age.

[*b*]*Alexander*,the *Brazen Bellie*(*Dan*:2: 39] the *Leopard Dan*:7:6.the *Westerne Goate*,*Dan*.8:5: *Alexander* resembled in them *Three*, he commeth skipping from *Grecia*, and pusheth the Ramme of *Persia*,*Dan*.8:6.destroieth the Persian Beare, *Dan*. 8·5.and succeedeth the *Two siluered Armes* of the Medes and Persians.*Paras* so cast down,*Iavan*(for of him,*Gen*.10:2.the Græcians came) put on the Monarchs Diadem: Him *Iaddua*(Ierusalems high Priest)accompanied with the Cittizens in white, doth meet:for which *Alexander* graunted them great liberties.He raigned 6.yeares Monarch,and then in his prime of strength, hauing conquered the Easterne world,he suddenly dieth,& his house is quickly after rotten.

[*c*]Out of that Rotten Head,springeth 4. Horns or Kingdoms,allotted to 4.Captaines. To *Cassander* was allotted *Macedonia* ; to *Antigonus*, *Asia-Minor-Syria*,to *Seleucus Nicator*:and *Egypt* to *Ptolemi Lagi*.*Dan*.8:8.& chap.11:4.

[*d*]The kings of the North and South,so called *Dan*.11:because their Kingdomes so stood coasted from

from *Iudea*, they root out the other. Two Corriuals and mary togither. *Dan.* 11. 6. These *Two Powers* conioyned, are lively resembled by the Images *Two Iron Legges*, *Dan.* 2. 33. And they well may resemble the two Aduersaries, *Gog* and *Magog*, Pope & Mahomet.

As all haue consented, that the first 3. mettles of Gold, Siluer, Brasse, did represent the Monarches of Golden *Chaldea*, siluery *Persia*, brazen *Grecia*: so vsually, they haue vnderstood the Iron Legs to import the Romane Monarch. The Iewes opening the eare willingly to that, doe cast this bone back to Christians. The Iron legges are the Romane Monarch: but the Romane Monarch is not yet abolished: Therefore Christ is not yet come: because Christ the Stone from aboue comming, shall at his comming abolish the 4. Monarch, as well as ỹ former three, *Dan.* 2. 34. 45. Nay they goe on Triumphing thus, Oh foolish Christiãs, the *Two Legs* must denote *Two Kingdomes*, vnder whose feet we must be trampled, til Messiah come: & as your selues grant the Romish Kingdome to be *One*, so we beleeve the Turkish kingdome to be the *Other* Iron Leg.

Hereunto, ouer weakely me thinkes, there hath been returned this Answer: The Stone Christ hath rushed vpon *Romes* Monarch insomuch, as by that power of Christ, it still diminisheth some and some, and wil be abolished quite at his secõd comming. The Iewes calleth this an abolishment in *Conceipt*, not Real: and for any thing I can smel, it is too-too improper.

First, an improper sense is vnnecessary, where a proper is at hand.

Secondly, betweene thẽ *Two Legs* and that *One* Gouernment of ỹ Romans, there is no proportion or likenesse. That, the Iewes wel obserue, though they

they evil apply them two. As by the *Two Armes* were ment, not *One*, but *Two* Kingdomes, namely, *Madai* and *Paras*: so by rule of likeneſſe, *Two* Kingdomes, but both *One* againſt *Iudea*, muſt here be meant That proportionably holdeth, in giuing the two Legs vnto AEgypt and Syria: which two kingdoms as two Legs, did ſpring out of the *Braſen Belly and Loines, Iauan or Grecia*.

Thirdly, the *Stone* was to fall on the Images *toes*. That IT did not, regarding the Romanes, (for It rather ruſhed on that Monarchs *Head*, or prime of Gouernment over Iudea) but that it did, on the *toes* of *Syri-Egipt*: for *Herod*, *Matthew*. 2:1: of *Anti-pater* an Idumean, as he was appointed to govern by *Romes Ceſar*, ſo was he by AEgypts *Anioni* and *Cleopatra* then in *Syria* (ſhe ſprung of *Syri-Egipts* ſeed: ſuch commixture *Daniel* foretolde 2.43. & 11.6. confirmed to that Regiment over *Iudea*. The bleſſed *ſtone* ſo tumbled on *Gog-magogs* Toe. See the 1. Staffe of the New Teſtament following.

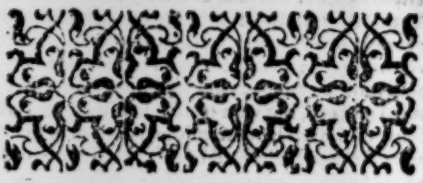
Fourthly, the viſion was for confirmation of the Iewes faith & patience, vntill *Meßiah* came to eaſe them: and not ſo, for Tyme after *Meſſiah*: the like falling out in all *Daniels* following viſions. For the times after *Meßia*, our Sauiour hath giuen vs the booke of Reuelation: wherein euery one that would be bleſſed in times accurſed, ought to read, Ch. 1.3. And therefore a notable ſubtlety of Antichriſt, to foiſt this book wholly or in a great part, into the boſome of *Obliuion*.

Fiftly, we ſhal ſee, that this Image is, firſt for the *Whole*, then for the *Partes*, in the ſequences expoſided. For the whole, That viſion [*Dan.7.*] of the 4 Beaſts is cleare. The three Beaſts expounding the three firſt Mettals: as for the fourth Beaſt (wherein lyeth the doubt) it is ſet out by notable

Peri-

Periphrases, but not said (as were ye former) to bee like this or that Beast: for being so changeable in government, even now 12. raigning, even now 4. even now two; all *terrible* and *tramplers* of *Iudea* vnder foot: it cannot at any hand be properly affirmed of *Rome*, but wonderful plainly & properly of that disordred Iron kingdom that came out of *Iavans* brazen belly. And of this kingdome, doe ye Iewish Antiquaries vnderstand it: teaching therewithall, that *Antiochus Epiphanes* was that little horne that vttered great blasphemie. Let vs not hinder thē in comming forwards to Iesus *Messiah*.

For the Parts of the Images vision; First, *Daniel* hath a Vision, ch. 8. of a *Ram* & a *Goate*. *This* overthrowing *that*: that is, *Mede-Perse* or *Paras*, ouerthrowne by *Alexander*, the brazen belly and Goate *saltant*. Secondly in the eleventh Chapter, *Daniel* is told by the Angel of each excellent particular that concerneth the plaine pointing out of *Mede-Perse*, *Græcia*, and the branched *Hornes* or Governments issuing out of *Alexanders* Monarch: every latter vision more open then the former, & a plaine expositor of the first. The like Methode, for like Accidents in these last times, S. *Iohn* obserueth in the book of *Reuelation*.



33. *Staffe.*

[a] The two kingdomes springing out of *Grecias* Monarche: whereof sufficiently is said in the annotation vpon the former Staffe.

These (a) Two hight thus,
Ægypt and Syria:
The Iron legges,
whereof good *Daniel* writes:
From *Syri* rose
The (b) Horne blaspheming ay
Which *doste* the Iewes,
and holy worship spites.
But after (c) Seventie seavens of yeares, from Hy,
A (d) Sacred stone
puts all these Kingdomes by.

[b] Of Tenne Syria stampers, vpstarts, an *Antiochus* more base then any before him. He woulde needs be called *Epiphanes*, that is, *Famous*: but many then called him *Epimanes*, that is, *Furious*: and Furious he was against the pleasant Land *Iudea*. His blasphemies and abrogation of holy thinges, thou maist see, *Dan.* 7 8 *&c.* and Chap. 8. 9. &c. This Beast stayed not afflicting AEgypt, as AEgypt pinching at him: but *Iudea* being in the middle, it alwais paid for their losses. The neerer they came to Christ, the greater was their Crosse. Of some his abho-

abhominable Actions, the *Apochriphall Machabees* maketh true mention. This Begger got on Horsback, ridde a madde gallop, till the Lord cast him downe to his dounghill beginning: Stinking in his death more fowly than a dunghill. This blasphemous Horne was a special type or figure of the New Testaments Antichrist, or *Man of sinne*, or *sonne of Perdition*, whom God shall destroy by the breath of his mouth; committing his whole tyrannous body to the devouring fire, *Apoc.* 19.20. even as was not only this speciall Horne, but his whole kingdome, *Dan.* 7.8.9.10.11. This blasphemous horne ariseth out of one of the four Beasts, that *Daniel* saw come out of the Sea: as for the New Testaments Sonne of Perdition he springeth out of a Beast, that likewise came out of the Sea: a Beast containing all *Daniels* Beastes. *Reuela.* 13. 1.2. And it may bee, that our Antichrist was not a Perfect Body, till he had eate vp the former Beasts: as one Serpent eating another, doth thereby grow to a Monster. Pray for spirituall eyes, for this Beast hath brewed a spirituall wine, wherewithal al Nations haue been made drunk, as drunk as Beggers, Wil worshippers. He that will not with *Iohn, Reu.* 17. goe into the Wildernesse, & that in the Spirit, he shall not knowe what the Mysterie meaneth: neither is he worthy. Whether *Malachi* propheciéd in the end of the Persian Monarch, or what time vnder this Iron Gouernment, I know not: but plaine it is, that all things were out of order in his time: as also, that he was the last Canonicall Prophet of the Old Testament.

[c] *Daniel* was told by *Gabriel. Dan.* 9.24.25.26. That 70. seauens of yeers were cut out for his people, for the Holy City, and for consuming wickednesse, abolishing sinne, for making reconciliation

for iniquity, to bring in Everlasting Righteousnesse, and to shew Christ the *Holie* of *Holies*, &c. Then doth *Gabriel* deuide the number of 70. into three parts: into 7. Sevens, then into 62. Sevens, then into one Seven.

Vnto the first, namely 7. times seauen yeares, which is a Iubile of 49 yeares, he appointeth the building of *Ierusalems* walls, and the finishing of the whole Temples worke, which *Nebuchadnezzar* had burnt and raied downe. *Isaia.* 44.28. The time of which building was *A troublous time*, *Daniel.* 9. 25. Nor can an extraordinary worke for Goodnes be in hand, but a notable tentation must followe, for impeding that good worke.

The 62. sevens, or 434 yeares after Ierusalems building finished, reach vnto the last weeke or 7. yeeres, wherein Messiah shall be slaine.

The last weeke or 7 yeeres, breede much question. Some translate *Daniel* thus: *In the midst of the Weeke, he shall cease oblation*. Others translate it thus: *In the halfe of the weeke He shall cease oblation.* The word importing Halfe, some vnderstand it of the first halfe: Some of the latter halfe of the 7. yeeres. These that vnderstand it of the first halfe, do teach, that Jesus his Baptisme begun the 1. yeer of the Seven, and that his death ended that halfe: & so they leaue the other halfe of the Seuen vnto the New Testaments Revelation, where it is sayd, that the two witnesses prophecied 3. yeeres & an halfe, *Reuela.* 11. and the Woman is sayde to be so long in the Wildernes, *Reuel.* 12. Neyther is this (for many mysteries that seeme to arise from hence) to bee reiected as a thing grosly absurde. These that vnderstand it of the later halfe, do fully finish *Daniels* later 7. in Messiah his death: affirming that the Newe Testaments 42. Moneths

Tyme

Tyme, two times, and halfe a time: 1260. dayes, or three yeeres & an halfe, teaching [I say] that these times haue but alluſion to Meſſiah his preaching & ſuffering time, and not any myſticall overplus of *Gabriels* latter Seven.

Betweene theſe two, I am vnworthy to iudge, neither dare I yet peremptorily ſay, *it is that.*

Whither his Baptiſme began the laſt Saboth of yeeres, or elſe the middle of that Seven, I muſt needs conclude, that as *His death was* our *Redemption*, & the *Shaddowes Death blowtlo, his Reſurrection introduced everlaſting Righteouſneſſe.*

Obiect. His death finiſhed, *Gabriels* 70. ſevens, therfore within the ſame time, was *Righteouſneſſe everlaſting brought in*, ſeeing *this*, aſwell as the *other* is ioyned together, *Dan.* 9.24.

Anſw. In the Verſe 21. togither with Sacrifice ceaſing is ioyned *the Temple and Cities deſolation, by the Romane Armie abominable*, which fell out 40. yeers after Jeſus his oblation, therefore, neither hindreth it, that *Perpetuall Righteouſneſſe* bee brough in by Meſſiah, after the death of Meſſiah.

Secondly, though *Hee died for our ſinnes, yet hee roſe againe for our iuſtification*: Rom. 4.25. His Reſurrection brought in our righteouſneſſe perpetuall.

Thirdly, if his Baptiſmes ſolemnization by the Father & the Spirite, anſwered not to the dedication of the materiall Temple, *Exr.* 6. 15. 16. Then did the Reſurrection of his incorruptible Temple, his body caſt down by as malitious Perſons as *Nebuchadnezzars* Hoſt reſemble the rearing vp of the vaniſhing Temple: for that materiall Temple figured the ſpirituall Temple Jeſus, who is both the Temple, the Sacrificer, & the Sacrifice: whoſe day

of Resurrection became our Sabboth day, our seaventh day of rest, by allusion to the Iewish Rest-day: but is indeed the first day of the Week, and the *Lords day*, seeing the New *Adam* was to begin where the Old left off.

[d] The *Stone* cut from the Mountaine without *Mans* hand: *Dan*: 2. is both of Iewe and Gentile vnderstood of the *Saving* Christ. That I say *Saving*, it is because the Jewes vnderstand Christ or Messiah: *Dan*: 9: 26: not to be the saving Christ, but some *Earthly King annointed*: for Christ and Messiah in English is *Annointed*: And so vnderstanding that place of some Mere-man annointed, that should soone after be slain, they put away that Prophecy. So became Christ a stone of offence to them, howsoever to the beleever he is the precious stone of the Corner. I would no Christian had dashed with the Iew against this Stone. Further see hereof Esaiae: 8: 14. [d]

From *Iudahs* first transport to *Babel*, vnto *Cyrus* his Commandement given to build the Citty and Temple, are 70: yeers.

After the Commandement going foorth to the finishing of the Temple and Cities walles, are 451 yeers. In precise accompt of whole yeeres, from the first transportation to *Babel*, vntill the reædification of the Citty, are 119 yeeres: but according to cómon accompt may wel be termed 120: yeers. the time of *Noahs* preaching.

From the Temples full finishment, vntill Messiahs former worke, making his death the perimplishment of *Gabriels* last 7. are 62 Sevens and one Seven of yeers, that is in one summe, are fully 441 yeers. Now take away the full yeeres or Jesus his age, namely 33: yeers (and so long raigned *David* his Figure in *Ierusalem*) and from the Iewish mate-

materiall Temple, the Figure reared, vnto Iesus thereby figured, will be about 408. yeares.

Back from Christ to the promise made to *Abraham* 1844. yeares.

Back from Christ to the Floud, 2271. yeeres.

The age of the World at Iesus his birth, about 3928 yeares.

FINIS.

THE SECOND PART OF THE BIBLES BRIEFE:

(***)

DRAWNE FIRST into Englisſh Poëſy, and *then illuſtrated by apt* Annotations: together with ſome other neceſſary Appendices.

The third Æditiou, in ſundry things amended and enlarged.

By HENOCH CLAPHAM.

¶ Imprinted at London by *R. B.* for *Nathaniell Butter.* 1608.

BRITISH MUSEUM

¶ *To my Lords Grace* of Caunterbury, all true care and discretion, for suppression of Schisme and Heresie,

MY Lordes Grace, there came to my hands of late, a certaine Pamphlet intituled, *Principles and Inferences touching a true visible Church*, subscribed by no name, though saide to come from the anuell of a Preacher lately seperated in Lyncolnshire: who teacheth a Departure from our Church, as the Browniſt of yore.

1 But this he doth so, as himselfe & some others left behind him, may be thought to haue some ground for beeing Christians themselues. And this he doth by teaching, that in a false Church there may be some true Christians; but so, as they haue their Christianity by *Extraordinary* meanes.

And

And to this end, he alledgeth some from among the ten Tribes, which be of the Holy Ghost commended. But how silly his collection is, it may well appeare, when we remember, that the ten tribes of Israel (euen in their corrupteſt times) had Prophets & ſchooles of Prophets, who by no extraordinary meanes, but by ordinary, euen by the *miniſtry of the word*, did beget & confirme people in the faith, without once teaching them to replant any Church or Churches. And as for extraordinary meanes amongſt vs, I know none. Here is the word of Eternall life, then whither wil they goe?

2 Hauing taught the Separation, then he comes to his Diſcipline. And out of the depth of his learning, he makes a *Quære*, whither weomen and children are not to haue a voice in the Election of Miniſters. A *Quære* of aſmuch wit, as that which his Elder brethren made before him, whither Infants (beeing the ſeede of the faithfull) ought not to bee partakers of the Lordes Supper, ſo well as of Baptiſme?

3 Next *I* note, how he will haue all *Elders apt to teach*; and ſo brings vppon him the contradiction, not onely of the Elder ſeparists, but alſo of many other Churches, who maintaine a dumb, lay, Presbiterie or Elder-

Elderſhip. And as I know that in this hee hath the better end of the ſtaffe; ſo, had he not plowed with our Heifer, he had not found out that Riddle.

4 And whereas the former Separiſtes haue held it vnlawfull for any to adminiſter the Sacraments, ſauing the Paſtor, hee teacheth that the Doctor alſo may doe it, ſeeing he that ſaith, *Go preache*, doth likewiſe ſay, *Go and baptize*. Or long (I doubt) ſome will further teache, that, as all the Presbyters or Elders ought to bee apt to teache, ſo, all of them are poſſeſſed with power to adminiſter the Sacramentes; and ſo the Lay-aldermen will be turned out of the Church into the Common-weale, and hauing ſwords put into their hands, will be found to be but Ciuill Maieſtrates.

5 For *Excommunication*, he makes it a *quære*, whither togither with the caſting-out, there ſhould not be ſome corporeall puniſhment inflicted vpon the Excommunicate?

If we ſtay a little longer, till ſome other principall Schiſmatikes haue publiſhed alſo their conceits, we ſhall haue moe faſhions of diſcipline, then fantaſtique wemen haue faſhions of head-geare. For certaine I am, that all the clocks in great Brittaine will ſooner agree, then can theſe mal-con-

tented

tented Humorists.

And is it so with these that be run out? yea, and no better with such as be ready to follow. For in their booke styled *Puritanisme*, the Publishers (in the very Front thereof) doe professe themselues to be the *Rigidest* sorte of them which bee called Puritaines. Now these cannot be called the rigidest sort, but in respect of their other brethren which be not so rigid. Another in his Epistle to the King, doth freely professe, that he well knowes, how many of his brethren doe not presse things so farre as himselfe, and yet hee woulde haue the King to graunte, all that Himselfe there presseth. Indeede, if the Kings head were as vnsetled as his owne, He might graunte one fashion of Discipline to Him to day, another to another to morrowe; a third to a thirde the next day, and so Discipline might choppe and chaunge, as Post-ryders doe theyr Horses to Scotland.

And were it, that such formes of Discipline were helde of the Church *Arbitrary*, as wee hould the ceremonies of kneeling, sitting, standing, Lying on the one side at the Communion as Christ and his Apostles did; were it I say, that the same were held of an indifferent nature, & therefore

of

of the Church here and there *Arbitrarie*, according to occasion of circumstaunces, then the propounding of chaunge, might bee woorthy consideration. (And of such iudgemente is Master *Iohn Burgesse*, a Scholler nothing inferiour to themsides, if themselues may bee trusted) But eache of them houlding, that theyr owne particular Deuise (not for Generall rules which wee doe graunte, but for euery Particular circumstaunce, which they houlde) that the same must haue some particular instaunce out of the worde, it is more then King or anye can beleeue; seeing the things they presse are so *Diuerse*, if not *Contrary* one from another.

My Lord, this my speech needed no Eloquence; for that the Entreatement is so base, as the playne Narration euinceth what I woulde, *Huiusmodi enim res recitare, idem est quod refutare.* The New Testament before which I propound this Epistle, is able enough to debate these matters. Since the comming out of my Dialogues touching *Error on the right hand*, I heare of many bragges for aunswer and confutation. Somewhat they muste saye, for satisfaction of Disciples:

As

As of late, ſome poſſeſſed with the vnclean ſpirit, did raiſe an vncleane ſlaunder of me and my labours. But would they bee their words Maſter, and come cloſely to the point, I proteſt (I ſpeake as I thinke) all their roaring noyſe would but turne into ſmoake. Which once of the people noted, would be vnto them a confirmation againſt jugling-myſtes, and a ſhame to ſuch, as haue attempted the hood-winking of any. Wherwith I remaine, dutifully deuoted:

HENOCH CLAPHAM.

THE SECOND PART
of the Bibles Briefe.

1. *Staffe.*

IDVMEAN(*a*(*Herod*,
King in Iudea,
What time hee raignd,
our *Iaacobs*(*b*)*ſtar* appeares:
(*c*)*Ieſus* is borne,
(*d*)*Jmmanuel*(*e*)*Meſſiah*,
(*f*)*Shiloh*(*g*)the *Seed*
of Woman, in(*h*)full yeares.
A(*i*)*Virgin* brings
him forth: even(*k*)*Mary* who
Betrothed was
to *Ioſeph*(*l*)all ſhould know.

[*a*] *Herod* (the Son of *Antipater*) hauing corrupted *Antony* of Egypt with *Mo*[illegible] (*Flavij Joſephi*, *lib*. 14. *Antiquit Cap*. 22.) was by *Antonie* and his flaunting *Cleopatra* [*cap*. 23.] appointed to rule over *Iudea*. After that [*cap*. 26.] *Herode* comming to Rome, he there[having *Anthonie* of the one hand, and *Cæſar Auguſtus* on the other hand]he was ſolemnly led into the Capitol, where their ſpirituall rites were perfourmed, and the Senats decree proclaimed: and in this firſt day of *Herods* Coronation, the New King was banquered by

world a[illegible]ged, 392[illegible] or 3929. as maſte[illegible] *More* doth ca[illegible] it.

by *Antonius*. Much adoe had *Herod* after, ere he could be setled in *Iudea*: but aduersaries taken away, & he shewing himselfe liberall in a great [a]mine; as also remitting the third part of Tribute, & building the ruines of the Temple, [during which building it is written, That it neuer rayned] together with Remission of the 4. part of the Tribute; after that, he wonne the Peoples hearts. All this doth *Flauius Iosephus* write, a man borne immediately vpon *Herods* end: and on that carefully [as a Iewe zealous] drewe holy Antiquities, and opposed to the Atheists of his time.

[b] So *Balaam* tearmed him, *Numb.* 22:17. what time *Balaak* sent for him to curse *Iacobs* people: *Zacharias* the Priest (*Iohn Bapt.* his Father) hauing an eie vnto *Balaams* Prophecy, he [*Luke* 1:76:77: 78:79.] calleth his sonne *Iohn* the Preparer of the way before this *Day-starre*, who was to giue Light, both to Iew and Gentile.

[c] It signifieth a *Sauiour*, *Matt.* 1:21. neyther is there saluation to be had in any other Name. *Act.* 4:12.

[d] In English: *God with vs.* This Name *Isaiah* fore-told to vnbeleeuing *Ahaz*, *Isai.* 7:14. what time the Beast would not beleeue, that God would be with him against his aduersaries: and this Name the Angel remembreth to good *Ioseph*: *Mat.* 1:20 &c. what time he imagined, God had not been with *Marie*, and therefore had resolued, secretly to diuorce himselfe from her.

[e] In English, *Annointed*. So is *Christ*: he was annoynted to be the Churches *King*, *Priest*, and *Prophet*. To be called *Christian*, is to be called *Annointed*: the tearme therefore agreeth to none that are not Annointed with the holy spirite as was Hee. This *Iesus* receiued the Spirite beyond Measure, *John*. 3:34. that so he might communicate of his abundance,

boundance, to his believing Members. These that haue been truely engraffed into the Vine Christ, *Iohn.* 15. do liue by the sap of his Spirite, and therfore cannot but bring foorth good fruite, and that *In due season. Psal.* 1. 3. If a man be incorporated by *Faith* into this Annoynted-one; he must (ey, he will) shew foorth his faith by workes. *James.* 2. 18. Let vs therefore remember, why we are baptized Christians, or Annointed ones.

[f] This Name, *Iaacob*, in his last Testament, vseth to his Sonne *Judah*, of whome *Iesus* was to come. *Gen.* 49. 10. Some would have it to be deriued of *Shelau*, signifying the *Secundine* in the matrix, wherein the child is Inuolued. For that I see no reason. It may rather well be deriued of *Shalah* to be peaceable: seeing he is our *Salmon*, *Salomon* and *Peace*. But many haue taken it to be deriued of *Shalach* to send (then the radicall letter *Cheth* is lost in *Shilo*) and indeede he was sent of the Father to giue sight and health, and hee sent the Blind to *Siloams* poole for sight. *Iohn.* 9. 7. This was the Sent one, *To whome* the Diademe appertained, that before was overturned, overturned, overturned. *Ezek.* 21. 27 His Kingdome is spiritual, figured out vnder the former, and such is his Diademe and Scepter: but a kingdome euerlasting and vnable to be shaken. *Heb.* 12. 28. Few Christiãs haue yet learned this.

[g] The Womans Seed, *Gen.* 3. 15. was to breake the Serpents Head. Here the father hath sent his Sonne to assume the seede, not of Angells, but of, *Abraham. Heb.* 2. 16. Here is *Abrams* seede come promised, *Gen.* 12. in whom all Nations should be blessed. The holy Chost overshaddowing *Woman*, she conceiued this holy one. The Anabaptists must know, that if IEHOVAH in the beginning, *Gen.* 1. did with a *Worde make some thing of Nothing*, and

that

that Good: then much more easie it was, to make Something of Somthing and that good, though the first somthing were evil: for easier it is to draw a good *Substance* from an evil, then to draw a good substance out of Nothing. Though the Woman seed in it self, was as her self polluted, yet the holy Ghost, by his ineffable sanctifying power overshadowing her, and shee conceiving by him, we marvell not, though the Babe conceived were sinlesse. And the rather, because sinne is no *Substance* but an *Accident*: and he was to take the Substance of mankinde, shaking off the peruerse Accident [*Sinne*] which befell mans nature after the perfection of his Nature.

Secondly, he must not passe through her as winde through a Pype: but of absolute necessitie, take our Nature and flesh vnto him, if so we be saued. It was our flesh that had sinned, and brought in Death everlasting for Sinne; If our flesh therefore scape this death eternall, it must first by rule of Justice make satisfaction for sinne. This it did, He assuming our flesh, sanctifying our flesh, iustifying our flesh, and by strong hand [Maugre hellish power] carrying our flesh into the highest heuens, seating it on the right hand of Glory. This he had not done for vs, if so hee had assumed some quintessence or new found flesh, brought I know not from whence, taken either from no Creature, or else from some other Creature then Man.

[*b*] When the fulnes of time was expired, God sent his Son made of a Woman. *Gal.* 4. 4.

[*i*] That *Isaiah* foresawe. *cap.* 7. 14.

[*k*] Though a Virgin, yet betrothed to *Ioseph* of *Iudahs* Tribe: by vertue of which betrothment absolute, she was true wife to *Ioseph*: For Absolute, [not Conditionall] betrothment of a lawful couple, is mariage before God: and the same betrothment made

made known to others by themselues, maketh it strict mariage towards Man. That was cause, that vnder the Law, the Man that lay with a betrothed Virgin, did dye the death, as having knowne another mans wife, but being vnbetrothed, he was not to haue any corporall punishment inflicted vpon him, (so he forced not the Virgin) *Deu.*22.23.28. compare with *Exod.*22.16. That *Marie* and *Ioseph* stood married mates appeareth, first by their living togither, *Luk* 2.16.22. Secondly, by their own accompting themselues Father and Mother to Iesus, He by reason of the Mariage ordinance, She by Nature, *Luke.*2.48. Thirdly, by the Peoples accompting Iesus, *Iosephs* sonne. *Luke.*3.23. Fourthly, by *Iesus* his obiection to them both, as Father and Mother, *Luke.*2.51. Lastly, by the holy Ghost his Testimony, who rehearsing the story, doth still call them his Father & Mother, *Mat.*1.9, *Luk.*2.41.

[*I*] All should know this Contract of *Ioseph* with *Marie*, because it was foreprophecied, notonly that a Virgin (which she was, though a wife, *Mat.*1.25,) should bring forth the blessed seed: but also, that he should spring out of *Iudah*, & out of *Dauids* line. This, *Mathew* and *Luke* plainely record, but many will be ignorant. *Mathew* recordeth his Genealogie from *Salomon Dauids* first sonne, vntill the deportation to *Babel* for the 70. yeeres Captivitie: then *Mathew* crosseth over to *Nathan* [the other sonne of *Dauid*] his progenie; because *Salomons* race ended in *Iehoiachin* or *Chonias* carried to *Babel*: who [after his deliuery by *Evil-merodach*] did declare *Shealtiel*, or *Salathiel* [of *Nathans* house] his heyre: for himselfe died without seed: *Ieremiah.*22.28.29.30. Justly therfore is *Castalio* blamed before in the 29: staffe, for finishing *Salomon* in *Ahaziah*. This draught by *Mathew* is called the *Legall descent*, whereby Iesus was borne heyre lawful to the Crowne.

Crowne, As for *Luke*, he descendeth not, but ascendeth from Iesus (not to *Dauid* by *Salomon*, but) by *Nathan* to *Dauid*, and that vprightly by the Naturall Lyne (wherein was no breache through want of issue) and that is called, the *Naturall Ascent*. The diversity of Names must not trouble thee, considering thou findes that common in the Old Testament, especially at the beginning, in and after *Iudahs* Captiuity: Nor yet at the terming of Nephewes, sonnes, or brethren, whereof I haue spoken, Staffe. 30. For thy easier conceiving of *Matthewe* and *Luke*, take this Table, where I haue placed both the Euangelistes, descending to Iesus.

DAVID,

MATTHEW thus descendeth in his Gospell, Chap. 1.

MATTHEW thus descendeth in his Gospell, Chap. 1.

Salomon.
Roboboam.
Abia.
Asa.
Iehosophat.
Joram.

{Ahaziah, [a]Joash, Amaziah, not worthie Memorie:

Ozias.
Iotham.
Ahaz.
Ezechias.
Manasses.
Amon.
Iosias.
Iakim.

[b]*Iechonias* seedles, adopteth {*Salathiel.* Pedaiah, *Zorobabel*

Zedechias omitted: because *Iechoniah* did liue after him a King, beeing restored to honor at *Babel*, see the first part, Staffe 30, at [b]

The Legall descent for IOSEPH.

[a] See how hee was of *Salomon*, 29. Staffe of the Olde Testament, in *Iudah*, [8]

The Naturall descent for MARIE.

Nathan
Mattatha
Mainan.
Melea.
Eliakim.
Jonan.
Ioseph.
Iuda.
Simeon.
Leui.
Matthat.
Jorim.
Elizer.
Iose.
Er.
Elmodam
Cosam.
Addi.
Melchi.
Neri.

MARIE thus ascendeth in his Gospell, Chap. 3.

MATTHEW thus descendeth.

Abiud.	Now was *Zo-*	*Rhesa.*
Eliakim.	*robabel,* (the Sons	*Ioanna.*
Azor.	sonne of *Salathi*	*Iuda.*
Zadok.	*el,* 1. *Chron.* 3. 19.)	*Ioseph.*
Akim.	made *Jehovahs*	*Semei.*
Eliud.	Signet, *Haggai.* 2	*Mattathias.*
Eleazar.	24.	*Maath.*
Matthan.		*Nagge.*
Iacob.		*Esli.*
Joseph.		*Naum.*
		Amos.

Matthewe and *Luke* both accompt from *Zorobabel,* as they did from *Dauid:* but *Mathew* for observing Generations by 14. omitteth divers, contenting himself with the chiefest. *Mathew,* he regardeth the Genealogie of *Ioseph,* not by *Nature* : and *Luke* hee draweth the Petygre of *Marie,* the Reall Mother of Iesus according to the flesh; both of *Dauid,* and so consequently of *Iudah.*

Mattathias.	
Ioseph.	
Ianna.	
Melchi.	
Levi.	
Matthat.	
Eli.	
Marie.	

LVKE thus ascendeth.

Blessed IESVS was every way Heyre vnto the Crowne. The *Sophies* of Persia knew that, *Mat.* 2:2: *Nathaniell* confessed that, *John:* 1:49. *Pilate* gaue him absolute Title of *Iudahs* King, superscribed in Hebrew, Greek and Latine: neither had he power

to

to qualifie *That*, though the Jewes wished him. *Iohn.19:19:20:21:22:* The People knew *That*, that would haue made him King: *Iohn.14:16:* neyther could the bloudy wretches alledge any one betwixt him and the Crowne, but *Romes Cæsar, Iohn 19:12:15.* He that knowes not, that Christ must needes be of *Dauid*, is more blinde than was *Bartimeus*. Mark:10:47, Neither can any be ignorant of his being *Dauids* Son, except they will repugne his owne testimonie [*Mat.* 17:25:26:27.] where he prooues himselfe free from tribute paying: as also many moe Scriptures, that openly proclaime him *Dauids* sonne, and so consequently, *Heire Legall* and *Naturall* to Judahs Crowne. But as the blessed Word, *Iohn.1:* assumed our flesh. for the new creating our flesh, even to the end that wee might become *Spirituall*, for the discerning of spirituall things: so neyther was his Kingdome and Scepter to be of this world, carnall and outwarde, as was the figure in *Dauid*: but spirituall, inwarde and heavenly: and thereof it commeth, that the New Testaments Church-state is so often called *The kingdome of Heaven* Mat.11:11:& 13:and *Ierusalem from aboue Galat.4:Revel.21.*

This doctrine [if it would bee learned] the learners would not keepe Christ vnder *Moses*, nor his newe body vnder old Israel. as though the second should in nothing excell the former. I must neuer leaue vrging this point, till the scales fall from *Sauls* eyes.

2. *Staffe.*

An (*a*) Angell doth
preach this to (*b*) shepherds: who
Do leaue their flocks,
And wend to (*c*) Bethlehem.
Looke how the An-
gell said, they find it so.
Babe in a (*d*) Cratch,
did there appeare to them.
With it, (*e*) *Marie*
and *Ioseph*. Shepheards then
Giue praise to God,
and back returne agen.

[*a*] As an Angell, from Heaven did preach the conception of Iesus to *Ioseph* and *Marie*, so an Angell from Heauen doth preach his birth heere to the sheepheards. Accordingly the holy Ghost giveth the title of *Angel*, to the New Testaments Ministery, where he calleth them *Angels*, that is in English, *Sent-ones*, or *Embassadours*, or *Messengers*, sent by God to preache Iesus annoynted to his People. The worthines of the Title must feare men from running before the Lord bid: and the Lord neuer in mercy saith, *Goe* but first he furnisheth them with holy giftes, fit for the Embassage. If any come vnto vs without their spirituall furniture, we may boldly conclude, that God hath not sent them in *mercie*, but in *iudgement*: and so indeede he bid *Balaam* goe to *Balak*.

[*b*] Christ

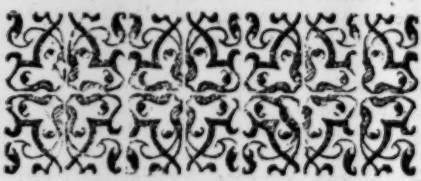
[b] Christ was not publiſhed to Nobles and the rich men of the World: nor yet to the preſumptuous Prieſt, or glauering Prophet, but to well exerciſed ſhepherds, feeding their flocks. As his kingdome was not world-like, ſo neither were world-like men to be acquainted with that firſt.

(c) *Bethlem* was the natiue Towne of *Dauid*, the figure, and of our *Dauid* figured. It ſignifieth in Engliſh *the houſe of bread*: and in it (as in an houſe) was he borne, that is the *Bread of life*.

[d] *Joſeph* and *Mary* beeing vnable, as it ſeemeth to hyre a ſeemly place in the Jnne, they were glad to vſe a back-houſe for their lodging, and there was the King of Kings borne. As the place of his Natiuitie was ſimple, ſo the bed ſtead wherein he couched his ſacred corps, was but a beaſts cratch. Our earthly vaniſhing Kings would take this in dudgeon, and the meaneſt of vs are vſually more renowned in our birth: yet Like rude Horſes and Mules void of vnderſtanding, we are impatient. Some are not aſhamed in the Pulpit to vphold, that old popiſh dreame of Chriſt being borne between an Ox and an Aſſe. Such a teacher would be yoked as an Ox, & whipped like an Aſſe, till hee better knew his maiſters crib, ſpecially after ſo long detection of Popiſhe fables:

(e) With the bleſſed Babe IESVS, they finde no greater concourſe of People, than *Joſeph* his ſuppoſed Father, and *Maria* his Reall Mother according to the fleſh homely: ſolemnizing of *Rex Regum*: but worldly *Bethlehem* was not further from Chriſt, then when Chriſt was borne in their little Towne. The neerer the Church, commonly the further from God. And indeede, the Sunnes light nothing auaileth a blind mã in his blindnes. If God firſt giue eye ſight to the ſoul (that is, light vnto the mind) man may diſcern ſpirituall things,

Otherwiſe, King *Herod*, Maſter Prieſt, & Sir Scribe, ſhall diſcerne Chriſt, or the habitation of Chriſt, no more then a Mole.



3. *Staffe.*

[a] The Wife delivered, was to be vncleane for a Sabaoth of dayes, but the 8. day [which was a figure of our Lord his day,

(a) Twiſe twenty daies
Orepaſt, the Babe is brought
Into the Temple:
There good (b) *Simeon*
Did meet with him,
who chiefe was in his thought.
So (c) *Anna* did
behold good *Maries* ſonne,
That done, they home,
and liue there quietly:
But (d) *Mary* ponders all right ſeriouſly.

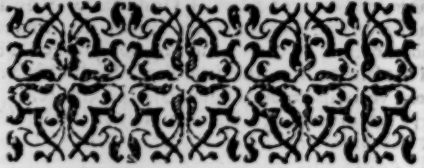
the day after the ſeaventh, and yet the firſt of our new creations weeke] the Male childe was to be circumciſed. Thirty three daies [beſides the firſt 7 ſhe was to reſt in vncleane eſtate [and thirty three yeares after Chriſt his birth, it was before we were purified from ſinne] and then ſhe was to be cleanſed by the lay, bringing vnto the Temple a Lamb, or a payre of young Pigeons or Turtles: Chriſt being

ing indeed the true *Lamb* of God that takes away the sins of the world: the true *Pigeon*, that singing mourned, and mourning did sing foorth the Ditty of our saluation : the true *Turtle* for fastnesse of Loue vnto his beloued Spowsesse the Church.

[b] *Simeon* having a Reuelation, that he shoulde not see *Death* ere he had seene the *Messiah* [*Luke* 2] liee therefore confidently awaiteth the corporeall sight of Jesus. Jesus at last he meeteth, in the Armes of his Mother within the Temple. Hee taketh him into his Armes, and therewithall before God, he protesteth his willingnes to leaue corporeall life: prophecying therewithal, that *Iesus* shuld be the *Gentiles* Light, and the Iewes Glory.

[c] *Anna* of *Asers* Tribe, Luke: 2: 36: who had lived 7: yeares with an Husband, and had been 84: yeares Widowesse, she haunting continually the Temple, found Iesus there at the same time as did *Simeon*: whom she bouldly confessed and professed to all such as looked for Redemption in *Ierusalem*.

[d] *Marie*, she layeth all these extraordinary accidents to her heart, and thereby gathereth more and more, that the miraculous fruite of her womb, was appointed to some great inaudible worke.



4. *Staffe.*

[aa] The Romanistes haue preached vnto the simple People, that these wise men were 3 Kings of *Colin.* That they

After from(*a*) East,
do(*a*) Sophies make repaire:
They by(*b*) a Starre,
came to the house aright,
Who finde the Babe,
and *Marie*(*c*) onelie there,
To(*d*) Gentiles sure,
an heauenly blessed sight.
(*e*) Myrrhe, Frankensence:
and Gold they offer than,
And so depart.
That each one an happy man,

should be 3. the Scriptures teach not, much lesse 12 as some haue written: for the number is indefinite. That they should be Kings is not very likelyt seeing they passing seldeme, gaue themselues vnto Stargazing: That they should be of *Colin*, is apparantlie false: for the holy Ghost testifieth * Mat. 2 that they were Magies of the East, whereas *Colin* was West from *Iudea Persia* was Easterne from the Holy Land, and that people were notable Astrologers, or Stargazers, therefore onlie probable to me, that these *Magitians* must be *Persians*. At the word Magitian thou must not stûble, seeing it was then

then a word vſed in the good part, rather than in the ill as alſo a long time after. Theſe *Magoi*, I haue called *Sophoi*, both titles importing *Wiſe*.

[*b*] Theſe Star gazers, haue their ouercurious ſpeculation ſanctified vnto them, for drawing thē vnto Chriſt. Many by indirect meanes are brought vnto Ieſus; not by reaſō of any promiſe of bleſſing promiſed by God vnto men ſollowing curious Arts: But by vertue of God his antecedent Election, who therfore regardeth the conſtancie of his own *Decree*, not of mans *Deſeruing*. Some deem that theſe *Sophoi* tooke knowledge the rather of this Starre, becauſe of *Balaams* prophecie deliuered in the Eaſterne world: touching a Regal Star ariſing to *Iaakob*, *Nomb*. 24:17.

[*c*] The Sheephherds found, with the bleſſed Babe, *Ioſeph* and *Marie*: but theſe ſophies find with the Babe Ieſus, onely *Marie*.

Queſt. Where was *Ioſeph*?

Anſw. It may be, he was playing the Carpenter abroade for al their three liuings. Neither is it vnlike that *Ieſus* himſelfe till 30. yeares age, was much employed in that Carpentry work, conſidering the holy Ghoſt teſtifieth of him, that *He was ſubiect to his* [ſuppoſed] *Father and* (Reall) *Mother Luk*. 2.51. As alſo for that the people did proclaim the ſame in way of his diſgrace, when they thus ſay: *Is not this the Carpenter, Maries ſon? Marke*, 6:3. *Noah* plaied ỹ Carpenter, 120. years, building for the preſeruation of his Families bodies, & can we thinke that *Ioſeph*, and *Ieſus* would neglect the body.

He that prouideth not (in ſome honeſt Calling) for the ſuſtentation of his familie, *is worſe than an Infidel*: Nay that which more is, *Hee denieth the Faith of Ieſus*. [1:*Tim*. 5. 8.] for the Chriſtian Faith teacheth not a man to be idle and negligent, al-

though indeed it command a man not to be *carefull* about these things, *Mat*:6:25:&c. Laboure in thy Christian calling, but without Care: for labouring in a consecrated Calling, why shouldest thou be carefull, seeing *Godlines hath promise of bodilie necessaries*: neither will the Lorde with-holde any thing that *Good is* from these that *Walke vprighilie*; *Psalm*:84:11.

[*d*] The Iewes had first sight of Iesus: the Gentiles enjoyed the second sight: a plaine signe that the Gentiles (*Iaphets* house) should now step into *Shems* Tent: that the partition was to be broken down, and that *Iesus* would be sheepheard to both sorts of sheepe.

[*e*] They having offered *Gold* vnto the King of the world (preaching thereby, homage and fealty vnto *Dauids* Lord, and yet *Dauids* Sonne) as also having offered *Frankencense* (as in signe he was the perfumer of our prayers, so likewise it might serue for perfuming that vnsweet stable wherein he was borne) as also *Myrrhe* (fittest for his buriall, a signe that his death was our life) happy men they depart.

Herod vnder pretence to worship Iesus, thinking to worry Iesus, had commaunded the Magies to returne and relate vnto him where the Iewes King was borne: but God having otherwise admonished them, they preferre IEHOVAHS will before *Herods* wish.

5. *Staffe.*

5. Staffe.

The Dragons (*a*) *Horne*,
Purſues to ſmite the Child:
But (*b*) God forewarnes,
and they to Ægypt flie,
(*c*) *Herod* once dead,
They *three* that ſtood exil'd
Returne, but goe
downe into Galilie.
(*d*) At twelue yeares end,
Ieſus he doth diſpute,
In Temples Court,
which cauſed mickle brute.

[*a*] The Dragon the Deuill [*Reu.* 12.] is introduced with his Hornes, for doſſing [yea deſtroying] this Man childe Ieſus. The firſt Horne that ſtudied Ieſus his deſtruction was the Idumean *Herod*: and that he did, becauſe he heard by the former Sophies, that there was a king borne vnto the Iewes.

[*b*] The Lord having a care of our Lord, as he firſt warned the Magies not to returne to *Herod*, ſo hee forewarneth *Joſeph* and *Marie* of *Herods* hollow hart, whereupon they flie into AEgypt. Into Aegypt went *Abraham* the Father of the Faithfull, by reaſon of a Famine: thither was *Ioſeph* puſhed by his Brethren, to whome Father and Fathers houſe was glad to repaire for ſuccour: and thither now

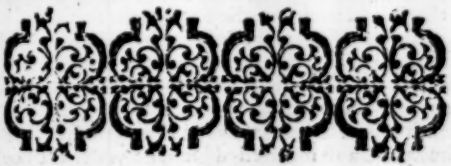
now went *Maries Ioseph*, and a greater than *Ioseph*. *A Horne of Hel* pusheth our Lord thither, and but Hornes of the Devill are all that bloudily pursue Iesus in his members. They gone into Aegypt, *Herod* slaughtereth all Male children, vnder two yeeres old, hoping amongst them, the *Undefiled Man childe* should haue been murdred. The Massacre was so abhominable, as dead *Rahel*, the first *Iosephs* Mother, could not but after a sort, lament the destruction of her Children. Of a certaine Ancient it is written, that *Herod* should slaughter his owne young Sons, least of them *Iudah* should haue had a King: whereupon *Augustus* then should say, *I had rather bee one of* Herods *Hogges than Son: for his Hogs he fats, but his Sonnes he fleas.*

[c] The Beast dead, *Ioseph* and *Marie* with Iesus are called by God out of Egypt, even as Israel before was called frō thence by *Moses* IEHOVAHS mouth. But they hearing that his Sonne *Archelaus* did succeede (like Cock, commonly like Chicken) they turned aside to Nazaret in the parts of *Galile*: wherevpon he tooke the name of *Nazarite* in the mouthes of that People: though besides that, he was to vs a more *Pure* and *Powerfull Nazarite*, than was *Samson* his figure.

[d] *Ioseph* and *Marie* (what time Iesus was aged 12. yeeres) they doe come, as yeerely they ever had, to keep the *Passe-over* at Ierusalem. The Feast finished, *Ioseph* & *Marie* set homewards with their Kinsfolks and acquaintance: but after a daies iorney, missing their Sonne *Iesus*, they returne with sorrowfull hearts to Ierusalem: who, after three daies, do find him amidst the Doctors in the Temple disputing. His Mother saying vnto him: *Sonne, Why hast thou dealt thus with vs? Beholde thy Father and I haue sought thee with heavie hearts*: to her he returned this answere: *How is it that you sought me,*

know

knew ye not that I must goe about my Fathers business? But they vnderstood not the word that hee spoke vnto them. Then he went downe with them, and came to Nazaret, and was subiect to them: and his Mother kept all these sayings in her hart. And *Iesus* increased in wisedome and stature (for indeed they two should grow together) and in favor with God and men.



6. Staffe.

(a) Bout 30. yeares,
he comes to *Iordans* side,
Whereas (b) *John Baptist* doth baptize our Lorde,
Iesus the Christ,
then from that blessed tyde,
Gathers (c) Disciples by his blessed word.
Twelue of them, he
(d) *Apostles* nominates,
And (e) Seaventie moe,
his will abrode relates.

[a] See *Luke* 3. 23.

[b] *John Baptist* (the Son of *Zacharias* the Priest, *Luke* 1) allyed by his Mothers side to blessed *Marie*.

For though the other Tribes might not marry one with another, for avoiding confusion of *Lotted* inheritance: yet might *Levi* (who had no such inheritance,

ritance and therefore not like possibility of confusion] marrie with other Tribes. This *John* begun to preach *The Baptisme of Repentance for the remission of Sinnes* in the 15. yeare of *Tiberius Romes Cæsar, Pontius Pilate* being then Governour in Iudea: but afterwards beheaded by *Herod* for reprooving his vnlawfull mariage. This *John* (having the Spirit of *Elias*) prepared the people vnto Iesus, by hewing squaring, and smothing their harts, least otherwise Iesus should haue smit the Earth with cursing.

Vnto this *John* came Iesus to be baptised: *Iohn* refusing as being fitter to be baptised by Iesus: our Saviour tels him it must be so, for fulfilling of righteousnes *Iohn* baptizeth him in Iordan [through which *Iesus* or *Ioshua* safely led Israel] at what time the holy Ghost manifested himselfe vnder the bodily shape of a *Doue*, lighting vpon Iesus: togither withall, a voice passed from Heaven: saying, *Thou art my beloued Sonne, in thee I am well pleased.* Here was the Father, the Sonne, and the Holy Ghost, cocurring in this Baptismes solemnization. The *Sonne* presents himselfe for fulfilling Righteousnes. The *Holie Ghost* sheweth *Jesus* to be simple and innocent as a Doue: the *Father* proclaimes him, first his *Beloued Sonne*: Secondly, *In whom he rested well pleased.* Thus was the *Dore-sacrament* of the new Testament graced by ELOHIM, that *three-one.*

Queſt. Why should Iesus be baptized with water, seeing he was sinles, and that Sacramentall water teacheth the baptized, first that sinne is put away by the bloud of Iesus: secondly, that the baptized is to die to sinne, and to rise vnto a newe life.

Answ. Circumcision signified the like, yet was he circumcised, as he is here baptized. Yet I easily graunt, nay, I doe boldly affirme, that he was neither circumcised nor baptized for the two former ends;

ends: and yet of absolute necessity, he was both to be circumcised & baptized, & that for this cause: As Circumcision and baptisme were inioined man because of sinne [seales of sinnes forgiuenesse by bloud shed, even by the bloud of the Lamb slaine from the beginning of the world] so how should them Sacramentes of the Olde and Newe Testament haue been holy and liuely to the receivers, if so the holy Lambe and Lord of life had not in our nature so sanctified them? He for giving Life vnto both them, did therefore vndergoe both in his body Thereby, Circumcision was made *Heavens-doore* vnto the olde Church *Zion*, and thereby was Baptisme made *Heaven-entrie* vato the Newe Church, *Ierusalem* from aboue. So the Sacrament was not only giuen, to *Preache Life* to the first *Adam*: but also, *to be made Life* by the second *Adam*: euen as was the whole Law, not only given to the olde Man, but also to be performed without blot by the newe Man, from Heaven heavenly. Despisers and neglecters of this seale, haue yet no assurance of life in Jesus. Let them marke that.

[c] He gathers no *New Communion*, before himselfe had vndergone the *Newe Communion Sacrament*: for Baptisme was the doore into the new Testaments Church, which may stop the mouthes of *Legatists* and *Lemuristes*, who when they haue wickedly affirmed [specially the first] that themselues are as yet vnbaptised, haue notwithstanding held it duety to preache their newe faith, and accordingly done so. If they say, that no more hindereth them, then it hindred *Iohn Baptist* from preaching, euen before he was baptized; I thereto answer: the Case is vnlike: for *Iohn Baptist* was of the Circumcision, and by that sacrament so had visible entrance into the Church, but themselues partaker of no dore-sacrament according to their owne vnder-

vnderstanding. And yet [had not the Prince of the world blinded their eyes] their Baptisme (though had in the Church of Rome) should alwayes be as true a signe of Grace, as was Circumcision receiued in Israell after their Schisme from Iudah. And that was so sufficient, as none in that time is heard, either to repeate it when they came to *Iudah*: or else once to affirme, that it was no sacrament at all. But our times, being the times of ripening the last iudgement, it therefore comes about, that amongst vs, men dare openly protest that for an holy iudgement. which the auncient tymes of the Prophets wold haue accursed, for intollerable blasphemy.

[*d*] Having gathered Schollers (or Disciples) he calleth 12. of them *Apostles*, (or *Speciall Sentones*) and alotted them to preache before him, but not as yet to the Gentiles: The Names of the 12. were thus: *Simon Peter*, and *Andrew* his brother: *Iames* and *Iohn*, who were *Zebedeus* Sonnes: then *Philip* and *Bartholmew*: *Thomas* and *Matheus* the Publicane: *Iames*, sonne of *Alpheus*, and *Lebbeus Thaddeus*: *Simon* the Cananite, and *Iudas Iscariot*. These twelue Apostles, doe make answer to the twelue Patriarches of Israel.

[*e*] These 70. were sent foorth with as large and like Commission as were the Apostles: Mark that. Secondly, these 70 answered to *Moses* seuenty prophecying Auncients, *Numbers*. 11. 24. &c.

Here is Wisedome but who marks it?

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7. Staffe.

Great (*a*) wonders he,
did worke in euery place:
But (*b*) Dragon ſtill
purſues him to the end.
He inſtitutes,
A (*c*) Supper full of (*d*) grace:
Which to his (*e*) Church,
for ay he did commend.
That done, he wends
to pray in (*f*) *Oliuet*
(*g*) *Iſcariot*
thither his foes did fet.

[*a*] Hee converted water into Wine: and who but Ieſus can turn our bred and water of affliction into a continuall Feaſt? He gaue ſight to the borne blinde body: and who but he, can giue holy light to the borne blinde minde? He cured Leproſie, and many other corporeall diſeaſes, incurable by naturall meanes: and who but he can cure our ſoules maladies, whoſe cure cõſiſteth onely in metaphyſicall (or ſupernaturall) meanes? To the dead and ſtinking dead, he gaue corporeall life: and who, but he, can giue ſpirituall life to theſe that are dead, and ſtinking dead in their ſinnes? He caſt out devils poſſeſſing bodies: and who but Ieſus can caſt out the Divells that poſſeſſe mens ſoules?

[b] ELOHIM, foretold *Adam* and *Heuah*, that there should be enmity betwixt the serpent and Womans promised seede: as this IESVS was the Head of that holy seed, so the Divell ceaseth not to stirre vp his serpentine seed, to pursue this blessed Seed vnto the death: but all in vaine, vntill the time came, wherein he himselfe was minded to lay downe his body.

[c] The time of his oblation, being within one day, he calleth the 12, togither, and sitting downe on a low bed, for so the Iewes did eat, having first preached vnto thē the necessity of his departure, he first eateth with them the Paschall Lamb: then afterwards he institutes the New Testaments supper, consisting in Sacramentall Breade and Wine: having finished the old supper, he institutes a new.

Quest. Was *Iudas Iscariot* present in both these suppers?

Answ. In the first he was. Neyther might any soule-maime debar any Circumcised from the old Supper: nor yet any soul-soare vnseene in the baptized, debarre from the newe supper. *Seene* and known pollutions in the bodies of the Circumcised, woulde debar them the holy Congregation & supper: so, onely seene and knowne sinne vnrepented, can debarre such the new Testaments Assembly and their holy supper.

To the question therefore I aunswer thus: Many learned, and worthy deep reverence, haue written, that *Iudas* was present: but yet I see somthing that keeps me from so thinking. But first let it be granted, that *Iudas* was there a Communicant, what then? yon wil [it may it] with others conclude, *then many wicked ones* be admitted to the Lords supper: I answer, it prooveth not, that *Knowne wicked* may be admitted: for *Iudas* was not an open wicked one, but a secret wicked one, and therefore vnder

God

God his iudgement, that knowes the hart and not vnder mans cenſure, who knowes not the hart.

Obiect. The man Chriſt knew him for a Traytor, and yet would not debarre him.

Anſw. Firſt, the Man Chriſt knewe him not already a Traitor, for as yet he had not betraied Ieſus: and Man muſt cenſure *Actions*, or things that be *Patent* or *latent*.

Secondly, Chriſt as he was man, knewe not that he had ſuch a trayterly thought in his heart, no more then as he was the ſonne of man hee knew the latter day: for euery meane wit knoweth, that Thoughts of men, and perſonall Future Actions, were communicated vnto his Man-hoode by the God-head, or his diuine nature. If *Iudas* then had been preſent, he was, to Man there, conſidered as man, an hypocrite or vnſeene Traytor: and therefore nothing maketh, for admiſſion of vnrepentant knowne wicked to the Lords Table.

But as before I ſaide, I rather thinke he was not there, for this cauſe: Bleſſed *Iohn* in his 13. Chap. 30. Verſe, ſaith: *As ſoone as he* [namely IVDAS] *had receiued the ſoppe, he went immediately out.* Now, the *Soppe* was no part of this *Newe ſupper*, but appertaining to ȳ old Teſtaments ſupper: if therefore *Iſcariot* went out from them, *immediatlie* vpon the receipt of the *ſoppe*, (and ſo ſaith *Iohn*) then went he out to goe vnto the high Prieſts, before ȳ Inſtitution of the New Supper: and this let the godly hearted conſider, as *Beza* and ſome others before him haue, as in my laboures vpon *Salomons* ſongue I haue obſerued.

[d] As the *Paſchall Lambe*, preached vnto them their deliuerance in and out of AEgypt, the Land of Bondage, whereof I ſpoke in his place: ſo this Bread and wine, ſacramentally preacheth our deliverance from the power of Sinne and Sathan, by the

the *Body broken*, and the *Bloud shed* of IESVS vpon the Crosse. And as the Sacramentall Lambe was called by Iesus, the *Passe-over*. *Luke*.22.11. though it was but the Signe of ỹ Angels passing-over *Israels* houses, so he calleth this Sacramentall Bread and Wine his Body and bloud, though indeed but a *Signe* of his body & bloud: the memoriall of whose death, we therein are to celebrate vntill his last comming.

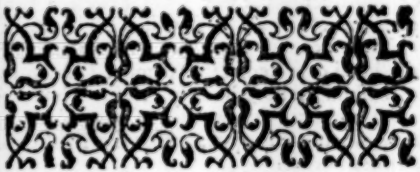
That circumcision was called the Couenant, though but a Signe of the Couenant: that the Paschal Lamb was called the Passe-over, though it was but a signe of the Passe-over: that Baptisme is called our Sanctification & cleansing, *Ephe*.5.26 though it be but a signe of our sanctification: that the Bread and wine in that Sacramentall Supper, are called the body & bloud of *Iesus*, though they be but the Signes of his body and bloud: it is, as to teach vs that they are signs, so that they are not naked or bare signes: but *Signes exhibitiue*, offering and giving to the faithfull Person, aswell the thing signified, as the outward signe and signifier. No marvell then, if they be Sacraments of Grace, and divine fauour.

[e] As all that entred the Church, entred by Baptisme: so all that once were within the Church, being able to discerne ỹ Lords body, were to be fed in this Supper: & that in remembrance that Christ Iesus dyed for them.

[f] Mount *Olivet* had between it and Jerusalem, the Valley of *Jehosophat*. His ascending the Mount to pray, must teach vs to ascend in our spirits when we pray: for Praier is a converfing with the God of Heauen, seated aboue all our Earthly thoughts.

[g] *Iscariot*, vpon the receipt of the *Soppe*, going forth, he went to the high Priests for betraying of Iesus.

Ieſus. They let him haue a band of armed mẽ, who with Lanterne light, go to ſeek the Lord of light: the naturall light an inſtrument of betraying ỹ ſupernaturall light of the Church. The greateſt mẽ, not alwaies the wiſeſt men: nor yet the multitude alwaies walking in the waies of life, as now here,



8. *Staffe.*

They come with (*a*) Clubs,
his word doth throw thé down,
Before (*b*) high Prieſts,
ſweet Ieſus he is brought:
Before (*c*) *Pilate*,
Then chiefeſt in the Towne,
Where (*d*) raſcall route
His death and ending ſought:
In fine, he was
condemned to the (*e*) *Tree*,
Where twixt (*f*) two theeues,
hee [g] died right patiently.

[*a*] They come to take him with Clubs & glaues, that never vſed to reſiſt with weapons. Thus nowe adayes they hale his members, as though they had to deale with ſwaſhbucklers, when alas, they haue learned and taught not to ſmite with the ſword, leaſt they ſhuld in Iuſtice periſh with the ſword.

[*b*] Though

world aged, 3960 or 3961. as maſter *More* doth caſt it.

[b] Though there should by the Law, haue been onely *One High Priest* at one time, yet now so corrupt they were, as there were two high Priests, the one hauing purchased his roome by Symony, *Simon Magus* his ointment. Two High Priests, I say were at this time: except the terme *High* should here bee improper to the one, as denoting him to be but one of the 24. Classes in 1. *Chron.* 24. 7: &c. Which as I cannot conceiue: seeing the whole Priesthood consisted in that number (and so every Priest might be called Hy Priest, which were harsh) and after the tymes 1. of *Machabees*: 2, of *Herod*, it may easily appeare, that the Priesthoode ran out of order.

[c] This *Pilate*, as *Iosephus Ben-Matthias* writeth, Lib. 2. *de Bello* IVD. Cap. 8. was sent from Rome to *Ierusalem*, by *Tiberius Cæsar*: who on a night, getteth convaid into *Ierusalem Cæsars* Images, by reason whereof, a great tumulte within three daies arose. For the Iewes held it vtterly vnlawfull to place any such Image in the City. To the Cittizés other people without repaire, to the house *Cæsars* where *Pilate* lodged. They requeſt that the Images might be had away. He denyeth. They continue vnmoueable 5. daies and so many nights. After, *Pilate* commaunding his Souldiers to prepare their swords for slaughtering them Iewes, ỹ Iewes willingly hold down their necks, as willing to lose life, ere they admitted them prophane Images. *Pilate* wondring thereat, without more adoe, packs the Images out of the Citie. Wherewith may be remembred also how *Iosephus Ben-gorion*, bee not only remembreth IESVS for a *Man*: but afterwards by *Correction* addeth: *If it bee lawfull to call him a man* affirming withall, *That his people put that* IESVS *to death, not vnderstanding the Prophets*: as also *that his Disciples greatly grew and multiplied*.

Before

Before this *Pilate* was Ieſus brought: *Pilate* indeed (after examination) being much vnwilling to condemne IESVS: but loving the praiſe of men more thã the praiſe that is of God, he finally condemned him.

[*d*] The raſcall rout, coveting rather that *Barrabas* the Murderer ſhould haue life: yea, they cryed out, *Let his bloud bee vpon vs & our children.* That his bloud fell notably vpon them, hath beene apparant notably in this, *That the Lord hath made them ſlaues to all Nations, and their Name odious to euerie People.*

[*e*] The death on the Croſſe or Tree, was ỹ moſt notable, infamous, and curſed mãner of death was then. Neceſſary it was, that not onely he ſhould by ỹ death, but moſt ſhameful death: that ſo death and ſhame might be conſecrated to his ſuffering Members. The error committed by the firſt *Adam* by eating of a tree, was thus cured by the ſecond *Adam* hanging on the tree.

[*f*] Both theſe theeues blaſpheming Ieſus at firſt, *Mat.* 27.44. ſoone after, one of them hath his heart & tongue conuerted, *Luk.* 23.40. His vnfeigned repentance he teſtified, firſt in reproouing his fellowes continued blaſphemie: Secondly, in acknowledging God his hãd iuſt againſt them both, becauſe of former ill: Thirdly, by defending the cauſe of Ieſus for innocent: when neither his Mother, nor any of his Diſciples durſt ſpeak.

That his Repentance was liuely, and ſprong of Faith, appeareth firſt, by his beleeving that Ieſus was the king of Heaven: Secondly, by the guift of holy prayer, burſting then frõ his beleeving hart, in theſe words, *Lord remember me, when thou commeſt in thy Kingdome:* to whome Ieſus replied, *This day ſhalt thou be with me in Paradiſe.* Marke that the ſecond *Adam* breakes open the doore into *Paradiſe:*

Paradice, from whence old *Adam* caused vs to bee barred.

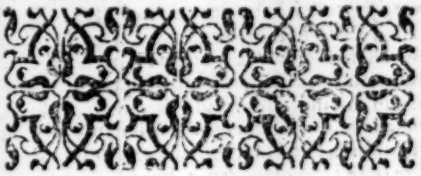
Betwixt these two theeues (the one a sheepe, ỹ other a Goat, a figure of the latter iudgement) Iesus our Brazen serpent was lifted vp: The murmuring *Israelites* being stinged in ỹ Wildernes, there was [at the Lords commaund] a brazen Serpẽt set vp, on which who so looked, they were cured. That figured our Iesus, on whome, no person by the eye of faith can look, but loe, they are cured of Satan & sins sting: let the repentant Theefe witnes that, who entred Paradise heauenly the sixt day, as Old *Adam* the same day [and like ynough the same houre) was driuen out of the Earthly.

In *Matthew* 10, we are willed to be as *Serpents*: that is, to be like them *in* something, not in euerie thing. Though we be wise as serpents, yet let vs be without sting, as was Iesus & the Serpẽt his figure. Nay let vs labour to heale others that are stinged and not sting and bite others, lest we be bitten and consumed of others.

[g] After many mocks, reuilings (the aduersaries giuing him bitternes to drink) he gaue vp ỹ ghost, saying: *It is finished*. And here was the perimplishment of *Daniels* halfe weeke of years, for now the Vaile of the Temple rent in two, so that the common people might step out of the Temples *Court* into the *Holy place*, and be their owne Prestes, in offering vp a rent heart: for now Iesus our high Priest] entred into the *Most holy* of the Heauens. there to make continuall intercession for vs.

At the renting of the Temples Vaile, the *Iewes* might haue learned that then there was an end of *Leuies* ministerie, the Priest according to *Melchisedeks* order, hauing made a new and liuing waie vnto the Father through ỹ vaile of his flesh: a waie for euery man that commeth vnto the Father by him

him: for not in the Name [or power] of any other than Iesus, is Saluation to be accomplished: for through Iesus [euen as we are members knit vnto him] we are made, not onely Kings ouer Satã, sin, death: but also Priests, for lifting vp pure handes, [without wrath and doubting] in all places wherfoeuer. Much of the Epistle vnto the *Hebrews* is spent in perswading this: neither yet knowe they Christ rightly, that know not this.



9. Staffe.

He dead, (*a*) they seale
The stone vpon his Tombe,
But (*b*) Third day, he
ariseth powerfully.
Good (*c*) *Magdalen*
earely to graue doth come:
Anone, Iesus
speakes to her cheerfully.
(*d*) Ten times he did
appeare in 40. daies,
Then cables the Twelue,
and thus to them hee saies.

[*a*] *Ioseph* of *Arimathea* having of *Pilate* obtained Iesus his body, and *Nichodemus* having brought one hundreth pound waight of Myrrhe and Aloes, they take the body, wrap it in lynnen with the odours, and bury him in a new

Sepulchre within a Garden, neere to his suffering place. He so buried, the high Priests and pharisies come to *Pilate*, who by common agreement appointed certaine Sould iers to watch the Tombe vntill the third day, least his Disciples should steal him away. & so it should bee bruted that *Jesus rose the third day as he had promised*. Therewithall they sealed the Couer-stone, as *Darius* sealed *Daniel* in the Lyons denne.

[*b*] The third day [which was the first day of the week] he rose frō the deade: The 6: day of ỹ week called *Frida*, hee departed this mortall life, & so entred into *Paradise* aboue, foresigured by *Paradise* belowe: euen as *Adam* on the 6. day, through sin begun this mortall life, and therewithall was expulsed the *Lowe Paradise*, the first figure of Heavens blisse. The 7: day called *Saturday*] the first *Adam* rested out of *Paradise*: but our secōd *Adam* rested in *Paradise*, for as his spirite rested in his fathers hands, so his body in the earth did feele no corruption. *Act.* 2. 31:

Hauing so finished *Moses* week, Jesus ariseth on the next day after the 7: which day as heertofore in some respect I caled the 8. day: so, in simple propriety: it is the *First day* of ỹ week. Planetical-wise called *Sun day*. As our Lord rose this day, so [*Rev.* 1:] it is called therefore the *Lords day*. As Iesus rose from the power of death, *Moses* his Law having done what it could, so [like a *Samson* of *Samsons*) he caries that Cities gates away on his shoulders, and vp he mounteth for our Justification. No maruel then if his *Rising day* be our *Rest-day*, and that day wee celebrate in meditating of our secōd *Creation* and *Resurrection*, euen as the first Saboth was appointed to be spent (had *Adam* stoode] in meditating the first *Creation* and *Adam* falling, then appointed to further meditation: as first of

Creation,

Creation: secondly, of the *Fall*: thirdly, of *Restauration* in the promised seede.

(c) As *Marie* had much forgiuen, so shee loued much: Her loue partly appeared, in this her earlie repaire to the Sepulcher. Before her comming: an Angel from Heauen had rowled the sealed stone fiade, Iesus was risen, & the hyred watchmen were gone to the Rulers: who bribed the souldiers, to the end they should say, that Iesus his Disciples had in the night stole away the body. She comming to the Sepulcher [as did *Salome* and another *Marie*] the Angell informes them of his Resurrection, cõmanding them to returne, and tell the same to *Peter* and the other disciples. They departed, *Iesus* first appeares to *Mary Magdalen*, [*Marke*. 16.9, *Iohn*, 20. 14 &c] with whome he familiarly talketh.

Secondly: he appeared also to the other *Marie*, and to *Salome*, called also *Ioanna*: *Luke* 10, as they were going to tell the Disciples of the Angels words, Mat, 28.9.10.

Thirdly, hee appeared to *Peter* or *Cephas* .1. *Cor* 15.5. That this must be on the same day, may appeare by the Angels commaund before. And that it is not like to fall out betwixt the two next appearances, the length of time here and the shortnesse of time there, makes it most probable.

Fourthly: he appeared to *Cleopas*, and the other Disciple as they were going to *Emmaus*, 60. Furlongs from *Ierusalem Luk*. 24.13.&c.

Fiftly, he appeared to the Eleuen [the greater nũber bearing name of the whole] at night being assembled to holy exercise *Luke*, 24. who brething on them, said, *Receiue the holy Ghost: Whosoeuers sins ye remit, they are remitted vnto them: and whose sins soeuer yee retaine, they are retained.* At this time, *Thomas Didimus*. was wanting. No blessing got by

absence from holy assembly. Thus our Lord spent the whole day in *Apparitions* and *Doctrine*. No maruell then, if the eleuen gathered together the eight day after, or next Lords day.

Sixtly he appeared the 8 day after, vnto the Eleuen. *Didymus* was then present, and therefore hee schooleth him. And this was the seco̅d time of his appearance vnto the Apostles conuened.

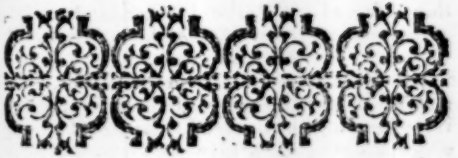
Seuenthly, he was seene of more than 500. brethren at once: 1 *Cor.* 15 6.

Eightly, hee was seene of *Iames* alone. 1. *Cor.* 15.7.

Ninthly, he was seene of diuers his Apostles at the Sea of *Tiberias*, *Iohn.* 21. 1. &c. and this appearance, *Vers.* 14. is called the third appearance; that is, the third time of his appearing to his Apostles conuened. At this time IESVS vrged *Peter* vnto a three-fold Confession answering to his three-fold deniall.

Tenthly, he appeared vnto his Disciples, what time he led them into *Bethania*: where hee finally blessed them to the vvel executing their Commission. Their Commission was this. Seeing all power is given vnto me in Heauen and Earth. *Go therfore & teach all Nations, Baptizing them into the Name of the Father, and of the Sonne, and of the holy Ghost.* To whome God hath said, *Go forth, teach, conuert, gather people into One.* To them necessarily he much more saith, *Baptize*: for *Paul* comparing *Him* with the *Former*, he in that respect affirmeth, that he was not sent to baptise, meaning that *Baptizing* was no charge in cõparison of the former. Deeply simple are many in our daies: that make baptizing the greater.

10. *Stasse*,



10. *Staffe.*

Stay in(*a*) *Ieru-*
salem, till from aboue
You be bapti-
zed with the holy spirit:
A(*b*)clowde then so-
dainly did him remone,
And vp conuay
him from their carnall sight.
They straight vnto
Salem conuaid them then,
Where they abode,
with other faithfull men.

(*a*) As the Apostles wer appointed to preach to, and baptize of al Nations, so it was absolutely necessarie that they should be furnished [as with other graces, so] with hability to speak & vnderstād ỹ tongues of al Natiõs. For this cause they were to stay at *Ieruſalem*; till they had receiued power frõ aboue. Mẽ may haue a generall calling to some work, and yet (by reason of particular indigẽcy or lack, be vnfit [for some time] to set vpõ some part of that work: This notably ouerthwarteth rashheds who by vertue of their generall calling, will at any time agresse any particular.

[*b*] His 40. daies being finished, euery day answering to a yeare of *Moses* in the Wildernes, he was taken vp in a cloud to ỹ highest Heauens: where

he sitteth at the right hand of Maiesty, till his Father haue made all his Foes his foot-stoole.

So endeth the 4. Evangelists Matthew, Marke, Luke, and John.

Though *Matthew* and *Iohn* were Apostles, yet are they also called *Evaugelists*: because (aswell as the other two) they penned ẏ History of IESVS, which is not the whole Evangell, but as the *Head* and *Heart* of the Evangel *Evangel* (a Greek word, and in that Tongue, the holy Ghost penned the New Testament) it is in English, *Glad Tydings*. This *Glad message of Salvation*, we call also in English, *Gospell*, drawne from the Saxons word, *Godspell*. Magitians haue their *Spell*, which on nights they set for preseruing their moueables, [that may be called. *Devil spel*] but this *Spell* of IESVS, is of such vertue, as being truly apprehēded by faith, it causeth moueables and vnmoueables, Heauen and Earth, yea, *All to be ours*. This falleth not out by wearing the written Gospel about the neck, as do Romish Idolaters, but [as I haue said] by believing it, and resting thereon, as on the Corner-stone of our spirituall building. If Magitians by their *Credulitie*, or light beliefe, haue Satan to worke with their spell, how much more shal IEHOVAH work with a *Solide Substantiall Faith*? For as the Morall Law ron thus, *Do and liue*: so the Gospel runs thus, *Beleeue and liue*.

11. *Staffe.*

¶ *Now followeth the Booke of the Apostles*
ACTES.

11. *Staffe.*

In (a) *Iudas* roome,
they choosed (b) *Matthias*:
And at the Feast
of Pentecost, againe
The Church in one
that time (c) collected was,
What time from heaven,
God did his spirit raine,
In (d) fiery tongues:
so that the 12. from thence,
In diuers tongues
their mening might commēce.

[a] *Iudas* hauing betraid his Master [as afore] he watched what would become of Jesus. When he saw that Iesus was condemned and must die, then the wretche yrking at his former fact, came and brought his 30. peeces of Siluer to the Rulers, and hauing cast it downe, he went and hanged himselfe.

[b] The Apostles setting foorth *Barsabas* and *Matthias* (two that had conuersed with Christ from

the time of *Iohns* Baptisme, vnto the Ascension of Iesus) they thus prayed: *Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this Ministration and Apostle-shippe, from which* Iudas *hath gone astray, to goe to his owne place.* Prayer thus finished, they giue foorth Lots, and the office-Lot fell on *Matthias*: he therefore from thence-foorth was by common consent counted with the Eleven Apostles.

The Lot was no sooner giuen out, but all rest contented with the *Allotted*: for the whole disposition of the Lot was of the Lord. *Prou.* 16. 33.

Quest. Are Lots still lawfull?

Ans. So lawfull as at any time before: seeing the same necessity still continueth. Lots (for any thing I yet see to the contrary) are in Scripture referred onely to these ends: either to preuent contention, as the former of the Apostles: or to remoue contention already begun, according to that of *Salomon, the Lot causeth cõtentions to cease. Pro.* 18. 18. for vnto the Lot in such cases of vrgent necessity, the mightiest must giue place.

Prophaners of Lots, finde a contrarie effect: namely, a kindling of contention and fury, not before begunne. Let Dicers and such vaine people marke that.

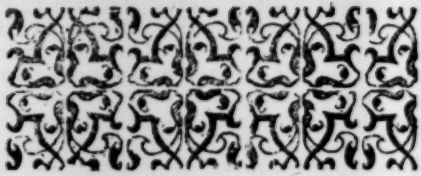
[c] Awaiting the extraordinary comming of the holy Ghost.

[d] First, for preparing of reuerence, a heauenly wind filleth the whole house, where they had conuened: then come tongues of fire and sitteth vpon them, wherewithall they were all filled with the holy Ghost, speaking other languages, as the spirit ministred vtterance. Tongues are giuen, First for the pulling downe of spirituall *Babell* euen as variety of tongues (soone after the flood, ministred

the

the occasion of *Babell*. Secondly, for building vp the mysticall *Ierusalem*. Hee that occupieth his tongue in furthering the false Church, and hindering the True, had better haue no tongue in his head: such a tongue is set on fire from Hell, not from Heaven.

Now were Iewes from all Countries come vnto *Ierusalem*, where *Melchi-sedek* had Raigned. No doubt, they had kept a true accompt of *Gabriels* 70. sevens of yeares, and therefore at this time might the rather harken what newes of *Messia* at *Zion*, from whence the *Lawe* was to goe. These Iewes straungers, hearing the Apostles speaking the tongues of such Countries, as where they had beene dispersed, some of them stood amazed thereat, others mocked, yea, blaspheined, saying, that that worke of G O D, was but the worke of wine. Such blinde blasphemers, our age is too full of, speaking evill of the things they vnderstand not.



12. *Staffe.*

[aa]A true visible and christian Church was first planted in *Melchisedecks Salem*, & from *Salem* and *Zion*, was the Lawe to goe

In(a)*Salem* they
drewe faithfull into(a)One:
(b)*Stephen* then was caught,
and stoned vnto death,
Young(c)*Saul* conuerted was to *Paul* anon:
Who thence inspired was with holy (d)breath.
To[e]*Iaphets* people
he was destinate,
The God of *Shem*
his Gospell to relate.

]world
ged,
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foorth vnto the Gentiles. *Salem*, is in English, *Peace*, *He.*7.2. As the figure of the New Testamẽts Church was called *Peace*, so it was, because al true peace is within the true visible Church of Iesus: *Peace dwelleth in her Pallaces.* Neither may contention be suffred within this *Church*: for the *Church of God hath no such custome.* Neither may confusion stand in this Church: *For God is not of confusion, but of Peace.* These spirituall stones are all first hewen and squared (whereof I spake in his figure) & so are

to

to convene or gather into *One*.

The visible Church then I define to be, *A companie of people gathered out of the World* [or from amongst worldlings] *by the ministerie of the word, vnto the obedience of Christ their Head*. They being first one with worldlings, God stirreth vp Prophets, [whereof in the next Staffe] who by the power of the word, as by an hammer, breaketh their rude hearts [for any thing Man fore-knowes] whervpon they willingly adde themselues to the Faithful, gathering, as Eagles, together, for feeding on Iesus crucified. These so gathered, they are to do al their things in Loue, exhorting one another, ministring one to another thinges necessary, no one eating ỹ bread of Idlenes, but so laboring, as they may not onely sustaine themselues, but also be able to ministers vnto others.

Looke how the Spirit excelleth the Letter, look how Christ his Scepter, excelleth *Iudahs* Scepter: Look how farre the *Thing figured* excelleth his *Figure*: looke how more perfect the *Substance* is than the *shadowe*: by so much doth the *New Testaments Church*, exceede that olde Church of *Zion*. This not obserued, it causeth some to confound the *Faces, Beautie, Persons, Order*, of them two: as though Christ were not more excellent than *Moses* in these things. *Moses* is a couering to such.

[*b*] *Steuen*, [a glorious Deacon of Ierusalems Church] being taken of the Aduersaries, he was by the frantick Bedlems stoned to death. Herevpon, the poore Church was scattered, the disciples flying here & there: Some of the Brethren [amongst whome was *Philip*, called before to be a Deacon] do come vnto *Samaria*, and there conuert & baptise many. The Apostles, [who yet were at Ierusalem] hearing that *Samaria* had receiued the gospel, they send vnto them *Peter* and *Iohn*. But before the

the Apostles were arriued there, much more, before the Apostles had come and allotted him to the place of an Euangelist he had so preached & Baptized many. By which approued act (so well as by Doctrine) it well enough appeareth, that the Deacons calling is to assist in *word* and *Sacrament*, so well as to looke to the Poores necessity. Many that talke of an established Church, haue not yet learned that.

[c] *Saul* consented to the death of *Steuen*, and much bloud abroad he shed. But going downe vnto *Damascus*, there to torment the Christians, IESVS from Heauen cryed, *Saul, Saul, why dost thou persecute me?* Therewithall hee was smitten downe blind. The Lord enformes of his will. To *Damascus* he was led: vnto whom, *Ananias* by gods commandement came, gaue him his sight, and so was *Paul* baptised a new man. God work the like grace in our ages Persecutors.

[d] Before he breathed out threatnings against the Church, now he breathed sweete promises in the Church. Before he was a zealous *Pharise*, but now a zealous *christian*.

Quest. What was a Pharisie?

Ans. The Pharisie was a passing precise Iewe, of what Tribe soeuer The Saxons interpret Pharisie, *Sundorhalgan*, that is, *one that severes himselfe for Holinesse*, and indeede such they were. And well may the word be deriued of *pharas* to diuide.

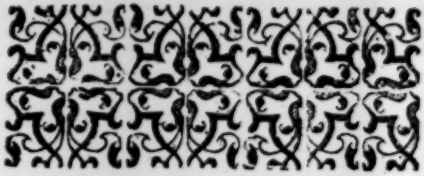
Besides this strict Mosaicall sect, the Scriptures remember another sect called *Sadduces*. These held there was no Angell, Spirit, Resurrection.

A third sect the Iewish writers remember, called *Esseni*, whereof were two sorts. The one sort, never married: the second sort did; but by their sparing fellowshippe carnall, they testified therby, that they married onely for preserning of chaste minds,

mindes. Both these sorts of *Esseni* notwithstanding loved each other: whersoever they were scattered in Townes and Cities, they ever prepared to entertayne, to harbour any of their sect. Had the one neuer seene the other, yet the straunge brother was nothing lesse bolde to enter the house. Reioycingly they would suffer any death at the hands of the *Romanes*, as it were therein triumphing over the Vncircumcised. In a word, of all the Iewes then, these were most honest, sober, religious, charitable.

[e] Noah plainly prophecied, that *Iaphet* (that is, the Gentiles come of *Iapher*) should at last dwel in *Shems* Tent, that is, become Inhabitants of *Salem from aboue*, (that is, of the Newe Testamentes Church) and so it fell out: yea, what time the *Prodigall* yong sonne came into the holy Tent, ỹ elder brother (namely the *Iewe* generally) disdayned to come in: as neither willing to come in himself, nor yet contented that his long wandring brother shuld feede on *Iesus*. To these Gentiles was *Paul* chiefly appointed Apostle. If *Rome* would haue a Vicar for Christ, me thinks they doe wrong (they beeing of the Gentiles) to giue the Vicarship from *Paul* to *Peter*.

13. *Staffe.*



13. *Staffe.*

[*aa*]*Paul* (after his generall alotment to the Apostleship) stained in *Antiochia*, [*Act.* 13] where the Disciples first were entitled *christians* or *Annointed Ones*.

With *Paul*, was ioyned (*a*) *Barnabas* by (*a*) *Voice*,
(As former twelue,
so) They do churches (*b*) plant,
Elders and Deacons (after Churches (*c*) *choise*)
They doe (*c*) *Ordaine*,
as euery one will graunt.
Eache keepes his roome,
and (*d*) watches in his place:
The Apostles so
commend them to Gods grace,

In that Church [amongst other Prophets] was *Barnabas*. The holy spirite bid the Church set him and *Paul* apart for the worke. After Fasting and prayer they did so.

[*b*] In planting of Churches, they had specially regard to the establishing Ministers in and to every Church, for the gouernment and seruice of the same. The Church officers were of two sorts: First, *Elders* or *Gouernours*: the second, *Deacons* or *Seruitours*. To this all accord.

But the Question now is; Were there more sorts

sorts of Elders than one? moe sortes of Deacons than one? Secondly, wherein were these Elders, & these Deacons exercised?

For the Deacons, all almost easily graunte, that there were two sorts of Deacons, or *Church-seruitours*: the first of men, *Acts.6.3.&c.* 1.*Timo.*3.8. the second of women, 1.*Timo.*5.9.&c.*Rom.*16.1. That the first had the charge of gathering the benevolence of the Saints [specially euery first daye of the weeke, 1.*Cor.*16.1.] as also, that they especially had the looking to the *Loue-Feasts*, *Act.*6 *Iud.*12. as one part of their charge, almost all haue graunted. That the second attended the sick and impotent, it is by many held. But as the Scriptures speake not of that: so their pouertie and age considered in 1.*Tim.*5. it seemeth to me, that they be receiued for being ministred vnto, rather then to minister: except with *Hannah* their ministration should rest chiefly in keeping the Temple and continually praying for the Church.

For the Elders, there is all the question. Some pleade for Elders onely exercised in *Doctrine* and Exhortation, and yet [which sufficeth for my argument] some of that side, who haue beene learned, haue easily graunted, that in the Primitiue or Apostolike Churches, there were, First *teaching Elders*: Secondly, *Elders assisting* the former in *Gouernment*: but now [say they] such governing Elders are not necessary, considering we haue in their roomes, *Ciuill magistrates*.

Hereabouts, many haue written great Volumes: let it then here suffice, that in these mens iudgement the *Patterne churches* had *In* them and *To* them, two sorts of Elders or Ouer-seers: the former sort was specially [though not only] exercised in *Doctrine* and *Exhortation*, *Rom.*7.8. called *Pastors* and *Doctors*, Ephe.4.1.1. The second sort, specially though

[thovgh not onelie] exercisod in Gouernement, *Rom.*12 8. 1. *Tim.*5.17: Both theſe ſorts *Paul* ſpeaketh to *Act*,20. except one will thinke that *Epheſus* Church had many Paſtors in it. Our Sauiour his letters to *Asia Minor* Churches [*Reuel.*2,and 3] ſaying euer to the *Angell of the Church*, and neuer to the *Angels*,ſeemeth to cut that off: but ſpecially,a particular Church being called a *Flock*,it properly cannot admit moe than *One Shepheard*, and ſo in Engliſh is *Paſtor*. This ſecond ſort of Elders, is [together with the firſt ſort) neceſſarily vnderſtood vnder the tearme *Biſhop*.1.Tim.3,1. &c the Greek word in plaine Engliſh, (as no Scholler can denie) beeing *Ouerſeer*,for both the one & the other *Ouerſee*.Heb.13:17.

Obiect. But euery ſuch *Biſhop* or *Ouerſeer*, hath required in him that he be *Apt to teach*.Act. 20.17. &c,1.Tim.3.

An I haue pondered what euery ſide hath writ, and I dare not ſay, that theſe *Gouerning Elders* the Apoſtles planted, were vnapt to teach. *Ieremiah* [31] and *Heb.*8.11. doth ſo plainely teach, that *Great and little in the new Teſtaments Church, ſhall ſo abound with knowledge*, as I dare not ſay, that the *Gouerning Elders ſhould be vnapt to teach*, conſidering, they are *Heads* in the Church, & muſt be able to iudge betwixt Plea & plea, cauſe & cauſe: which neither they can do, except they be able to teach the truth in ſuch caſes. That they ought to be apt to teach, I beleeue: but that there is [of abſolute neceſſitie] required in thē ſo large gifts for knowledge and vtterāce, as in the *Paſtor*, I dare not ſay.

[*cc*] The Electiō was in the Church or aſſemblie of Faithfull gathered into one: This *Election*, the great Apoſtles of Ieſus did not aſſume to themſelues, ſo much as for the ſmaller Office, *Act*,6.3 5: The Ordination [by impoſition of hands ſacramentall]

mentall]the Church left vnto the Apoſtles then preſent,to whome for that ſucceedeth Elders, or the chiefe of the Church.

Obiect. But the Parioch or particular Church people in England do not elect and nominate theire Paſtor.

An. Any particular Church in Englād may repaire to any Diuine:& Elect & nominate ſuch a one to ȳ place of a Paſtor,prouided they wil be at ȳ charges of keeping him. As for the Ordination to ſuch publick miniſtry,of right it appertaineth to ſome *Biſhop*,or *Biſhops* in chiefer place:as then it appertained to *Timothie* where he was:to *Paul* where he was:to the Apoſtles where they were. And if our people be ſometimes kept from Election ,no maruell:ſeeing many be ſo ignorant and deſperate fooliſh:as in chooſing they would rather reſpect a Foole like themſelues, then a man of learning. *Ieruſalems* Church conſiſted of another māner of people then any Church in the earth can now affoord: & therefore wiſdom in ȳ Apoſtles to truſt them with Election,

[*d*]This watching is not only the duty of ſuch,as are called to ſpeciall place of *Ouerſight*, bnt alſo:a duty committed to euery member of that myſtical bodie:*He*,3:12:13:This watching is,in caſting[not a curious eye:but]an eye of loue,[as firſt to our owne waies,ſo after]to the footſteps of our fellow members:that if there be any ſlip or halting,wee may help that meber,in making more light ſteps. And this is done by brotherly proceeding: according to our Houſholders Rule,Mat ,18,15:16 :17: The Rule is this:If he fact be priuate: admoniſh that fellow member priuately as thou maiſt winne him,not looſe him:If he heare thee:that is: *If hee Repent*, Luke,17,3.there is an end If he repēt not, thou art to take *One* or *Two* with thee[no delight

ſhould

ſhould be in publiſhing a brothers ſinne, no,not within the Church]theſe are to witnes thy maner of dealing with him,as alſo his cariage towarder thee,If hee now repent,an end: if not, thou muſt bring it before the Church,not publiſh it in *Gath* or amongſt the Vncircumciſed, I meane to theſe that are not of the Church,for that is not only the way to deſtroy the credite of a brother,but alſo to make vile the holy profeſſion:If he heere not the Church,or myſticall body,whereof he is a member,and whereof Chriſt is heade, accompt him as an Heathen:that is,barre him the ſpirituall Temple,and accompt of him,as of a Publicane,that is do not eate or drinke with him as the Iews would not with Publicanes.

This courſe of proceeding[euen to the very caſting out]is onelie to this end,to win the ſtraying member,and to bring home the wandring ſheepe,

Queſt. If the ſinner deny the priuate ſinne to mee,or if not to me dealing alone:yet hee dooth before my witneſſes deny his ſinne,what am I now to doe?muſt I there ſtay,leſt I trouble the church with that whereof I haue no witnes,or muſt I go on?

Anſw. If the ſinne be pregnant and plaine [as Theft,Adultery,Murther,&c,]whereof he cannot poſſibly be forgetful,nor thou miſtakē, thou muſt go on by the rule without ſtop, till he ſtop his ſin. The deniall of the ſinne,maketh the man ſo much more monſtrous,and vnto thee he ſhould remaine deepe poyſoning Leauen:to others,an Hypocrite, but to thee an open wicked one.

Obiect. But if(I proceeding] he ſhould likewiſe confidently deny the ſinne before the Church, & the ſinne ſhould reſt vnconuicted,then I ſhould be cenſured for a ſlaunderer,

Anſw. If the danger of ſuch iſſue,ſhould hinder thee

thee from proceeding, then likewise the feare of such issue, should euer keep thee from admonshing any One, so much as in priuate: for thou admonishing priuately, he might likewise impudently denie it: or he might replie thus, *Though I haue donne this sinne, yet I will deny it to all men: & except thou wilt ask me forgiuenes for this reprooving mee, I will publish abroad that thou hast falsly accused mee of Sinne: then thou* [*vnable to proue it by witnesse*] *shall be forced either to ly, saying: I neuer reproued him of such sinne: or else thou shalt be censured for a slanderer.* Because therfore such issue my fall out at first, as well as by proceeding, it therfore is apparāt, that there is no stoppage with the vnrepētant Secondly, it cannot fall out, that such Sin shal not be discouered (walking by rule) in the middest of the Congregation, *Prou.* 26.26, when a case [vnder the law] could not through witnes-want beefound out in the gates of the Citie, then were they to come before the Lord and the Priest, and there in the Temple it should be discouered, *Deu.* 17.8, 9. Now that Temple was a figure not onely of the whole Catholike but also of euery particular Church: the Priest a figure of Iesus annointed, to whome the Father communicates all knowledge, and by whome we receiue the knowledge of all necessaries: but in such a plunge, the knowledge of the wicked *is* necessarie: therfore by Christ, we are to expect the Reuelation thereof. That Christ will not be inferior to *Moses* his Priesthood for *Vrim* and *Thummim*, is euident enough, if but onely in this promise: *Where two or three are gathered together in my Name, there am* I *in the midst of them*, Mat, 18-20. I therefore conclude, that Christ the head, will not haue his owne holy body so mocked, nor the Hider of his sinne so to prosper. [*Prou* 28.13.] and that because of the honour

of

of his owne name. If *Faith* in Gods ptomise, *care* of his glory, *Loue* of keeping the Church pure, doe lead vs in this action, the Lord neither can nor will faile in disclosing the *Guiltie*.

Obiect. But some sinne is in it owne nature publike, as Incest, Adultery, Murder, &c. and therefore not to bee satisfied for by priuate Repentance.

Answer. If a woman within the Church bring forth a Childe besides the order of continencie, her sinne is indeede publike, and therefore the vncleane man and woman both (if both be within the Church) must satisfie, by publike Repentance.

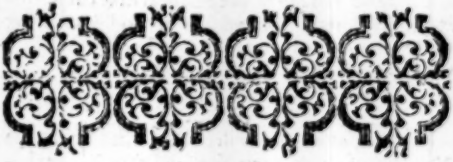
Obiect. Some grosse sins cannot bee satisfied for by publike Repentance, for the death of their body is due.

Answ. Though the body deserve death, yet publike repentance satisfieth the Church. The Incestuous person being humbled in his flesh, that is, in the vnregenerate part: the Church of Corinth was by *Paules* commaundement, enioyned, first, to forgiue him: Secondly, to comfort him: thirdly, to confirme their loue towards him. Consider herewithall the Apostles words. *Gala. 6. 1. Brethren, if a man bee fallen by occasion into anie fault, yee which are spirituall,* (he speakes not to carnall men) *restore such one with the Spirite of meekenesse, considering thy selfe, least thou also bee tempted.*

Obiect. These Apostolicall Churches had no Magistrates that bare the corporeal sword: but we haue Kings in our Churches: therfore the former is no president for vs.

Answ. The former is a president, where the corporeall sword is not drawn out. That I haue already said is therefore sufficient for my present Argument,

gument, who deliuers but the *Rule*, whereby the Apostolicall Churches watched one ouer another. The *constitution* being changed, and the *case* altered, moe heaps of Obiectiõs do arise, than is meet for lesse than a great volume. For many people, I know no readier way for them to come out of the Labyrinth or Maze wherein they haue winded themselues, than by returning back step by steppe, till they come to the doore againe.



14. *Staffe.*

For Iesus sake,
(*a*) great toyle *Paul* vnderwẽt,
For planting faith,
where hee soeuer staid.
At last to (*b*) *seuen-*
Hild Rome (good *Paul* was sent
There for (*c*) two yeares,
an haruest good he made,
Within (*d*) fift yeare
as humane writings say,
The Lyon *Ne-*
ro did the Apostle slay.

[*a*] His multitud of sufferings, see 2. *Cor.* 11. 23. &c.

[*b*] So the holy Ghost describeth *Rome*, *Reuel.* 17. 9: and so much their *Mantua* [*b*] wor aged 3986,

Prophet affirmeth of *Rome*, as also others their owne Historiographers. The names of the 7: Hils are

of his owne name. If *Faith* in Gods ptomiſe, *care* of his glory, *Loue* of keeping the Church pure, doe lead vs in this action, the Lord neither can nor will faile in diſcloſing the *Guiltie*.

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Anſwer. If a woman within the Church bring forth a Childe beſides the order of continencie, her ſinne is indeede publike, and therefore the vncleane man and woman both (if both be within the Church) muſt ſatisfie, by publike Repentance.

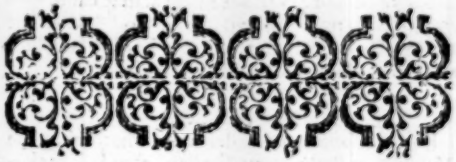
Obiect. Some groſſe ſins cannot bee ſatisfied for by publike Repentance, for the death of their body is due.

Anſw. Though the body deſerve death, yet publike repentance ſatisfieth the Church. The Inceſtuous perſon being humbled in his fleſh, that is, in the vnregenerate part: the Church of Corinth was by *Paules* commaundement, enioyned, firſt, to forgiue him: Secondly, to comfort him: thirdly, to confirme their loue towards him. Conſider herewithall the Apoſtles words. *Gala. 6. 1. Brethren, if a man bee fallen by occaſion into anie fault, yee which are ſpirituall*, (he ſpeakes not to carnall men) *reſtore ſuch one with the Spirite of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo bee tempted.*

Obiect. Theſe Apoſtolicall Chnrches had no Magiſtrates that bare the corporeal ſword: but we haue Kings in our Churches: therfore the former is no preſident for vs.

Anſw. The former is a preſident, where the corporeall ſword is not drawn out. That I haue already ſaid is therefore ſufficient for my preſent Argument,

gument, who deliuers but the *Rule*, whereby the Apostolicall Churches watched one ouer another. The *constitution* being changed, and the *case* altered, moe heaps of Obiectiõs do arise, than is meet for lesse than a great volume. For many people, I know no readier way for them to come out of ỹ Labyrinth or Maze wherein they haue winded themselues, than by returning back step by steppe, till they come to the doore againe.



14. *Staffe.*

For Iesus sake,
(*a*) great toyle *Paul* vnderwēt,
For planting faith,
where hee soeuer staid.
At last to (*b*) *seuen-*
Hild Rome (good *Paul* was sent
There for (*c*) two yeares,
an harueſt good he made,
Within (*d*) fift yeare
as humane writings say,
The Lyon *Ne-*
ro did the Apostle slay.

[*a*] His multitud of sufferings, see 2. *Cor.* 11. 23. &c.

[*b*] So the holy Ghost describeth *Rome*, *Reuel.* 17. 9: and so much their *Mantua* [*b*] wor aged 3986,

Prophet affirmeth of *Rome*, as also others their owne Historiographers, The names of the 7: Hils are

are thus tearmed. *Palatine, Capitoline, Aventine, Exquiline, Celius, Viminal, Quirinal.* To this Cittye, after he had preached to and fro about 30. years, good *Paul* was sent Prisoner: he having indeed appealed to *Cæsar*: and cruell *Nero* then was *Cæsar* & Emperour.

[c]Comming to *Rome*, PAVL was suffered to dwell by himselfe with a souldier that kept him. Two full yeers he remained in an house, which for himselfe he had hyred, receiuing al that came vnto him, preaching the kingdome of God, & teaching these things which concerne the Lord Iesus Christ with all boldnes of speech, and without let.

And here endeth the Booke of the Apostles Acts.

[d]He is said to die vnder *Nero*: That being the 36. yeere of *Pauls* conuersion: and thus it is reckoned.

IESVS died in the 19. of *Tiberius*.

Paule converted in the 20. yeere, *Tiberius* raigning 23. yeares, to him succeeded *Caligula*, who raigned 4 yeares. To *Caligula* succeeded *Claudius*, [in whose second *James* was slaine by *Herod*, Acts. 12.] who raigned 14. yeare. To him succeeded *Nero*, in whose 14. it is saide *Paul* was beheaded, that being the 70. yeere from Jesus his Natiuity. Iesus liued about 33. yeares. About 40. yeares after, Ierusalem was destroyed by the Romane armye abhominable, as was foretolde in *Dan. 9* The slaughter of the Apostle Paul did so fall out a little before Ierusalems besieging.

The Epistle that *Paul* writ vnto the Churches, are either such as he writ before his imprisonmẽt at Rome, or after.

The Epistles he writ before, are: *The Epistle to the Romanes*, written from Corinth.

The two Epistles to the Corinths, written from *Philippi*;

Philippi: as also a third Epistle [which indeede was the first] written to the Corinthes (*1. cor. 5. 9*) which we haue not.

The two Epistles to the *Thessalonians*, written from Athens.

The first Epistle to *Timothie* the Evangelist, written from *Laodicea*.

The Epistle to *Titus*, written from *Nicopolis*: part of which subscription is deemed forged: and yet may well enough be granted.

The Epistles hee writ after he became Prisoner at *Rome*, are these.

The Epistle
- To the Galathians.
- To the Ephesians.
- To the Philippians.
- To the Colossians.
- To Philemon.
- Second to Timothy.

As all these Epistles tend to the aduancing and confirmation of the Christiã faith: so, for this time I will propound some speciall heads of Doctrine, wherein one Epistle is more copious thã another, or at least, first in order according to the vsual places of the Epistles.

In the Epistle to the *Romanes* I obserue: First, the Apostles concluding all [Iewe and Gentile] vnder sinne, taking away all merit by workes: therewithall delineating or plainely picturing forth the difference betwixt the *carnall* and *spirituall* person. Secondly, I obserue his plaine prooving of *Israels* generall calling & obedience to the Christiã Faith, what time the *Fulnes of the Gentiles be come in*. Hereof see 1. part, at *Iudahs Ozias*. Thirdly, the doctrine of obedience to Princes and Mgistrates, not so much for feare of the sword, as for conscience sake. Fourthly, I note the doctrine he deliuers

for

for supporting the weake brethren.

In the first Epistle to the Corinths, I obserue specially: First, the Method of true preaching Christ. Secondly, the daunger by hauing any communion with an open leauened or vnrepentant brother: together with the carriage due towards such. Thirdly I note the power is giuen to the Saints for iudging their own causes ciuil. Fourthly, the Apostle putteth an end to questions touching single life, touching such married couples, as whereof one was an vnbeleever: touching the duety of such as were called to the christian faith, in such or such Vocation. Fiftly, I note his doctrine concerning the vse of meats sacrificed first to Idols. Sixtly, the true vse of spiritual gifts. Seauenthly, the absolute necessity of *Loue* (or *charitie*) in a christian. Eightly, the description of the *Schoole of prophecie*, chap: 14.

Quest. What may the guift of a *Psalme* be, that is spoken of there to the *corinth*?

Answ. I vnderstand it to be that present deliuery of a *Psalme*, (according to present occasion offered) whereof *Tertullian* speaketh [*in Apolog. contr. Gent.*] which befalleth the Deliuerer *ex proprio ingenio* of his owne wit. Which forme of singing, diuers Beleevers then vsed in the ending of their *Agapai* or Feasts of Loue. Our *Beda* [*in lib. 4: c: 24: hist: Angl:*] doth speake of one there so qualified, tearmed *Cedmon*. Touching which see more in my Poeme ELOHIM and in the Epistle to the Reader.

Ninthly, *Paule* confuteth the deniers of the bodies resurrection [as for the supporting of ŷ weak, I obserued it to the *Romanes*] And lastly, he commandeth laying aside somewhat for the helping of the poore: appointing therto the Lords day or first day of the weeke.

In his second to the *Corinths* I marke specially:

His

1. His care of hauing the *Humbled* sinner comforted. 2. His care to haue one Church to contribute to anothers necessities. 3. His care of suppressing the insolent contemners of his letters & reprehensions.

In his Epistle to the *Galathians*, specially I note 1. The curse of all false Doctrine and Gospels, although published by an Angel from heauē. 2. That *Moses* yoke of bondage, is not to bee ioyned with *Iesus* his Gospel: the former longing to the sons of *Hagar*, the bond-woman, for whipping them vnto Christ: the latter longing to the son of *Sarah*, the Free-woman, whose Children are of a new city, enen of *Ierusalem* from aboue.

In his Epistle to the *Ephesians*, First, I behold Election to be before (not onely our birth but also before) the foundation of the world: & that Electi on to be in Christ Iesus only: which election before time, maketh it selfe known to vs in time, by the sanctification of the holy spirit. 2, I cast mine eye to the immediate end of Christ his Ascension, which, as touching his Church, was this: vz. *To fil al things by giuing gifts vnto men*: ỹ end of them gifts being twofold: First, for cōuerting people & bringing thē into holy constitution, Secōdly, for edifying or building thē more & more vp in their newe birth, after they be once constituted in orderly cō muniō. Vnto this two-fold end he appointeth two sorts of Teachers: First, *Apostles, Euangelists, Prophets*, for the planting Churches: Secondly, *Pastors & Teachers* to ỹ Churches once plāted: wherof see more in the next staffe, but two following, in number the. 17.

Thirdly, in this Epistle I obserue his care of enforming Husbāds and wiues, Parents & children, Masters, and seruants, in their mutuall duties.

In his Epistle to the *Philippians*, specially I pick

out: First that it is a matter of reioycement, that Christ be preached, though some preach of enuy, and with affections impure, 2. That bands or imprisonment, maketh the Gospell more glorious, 3. That the imprisoned Saints [specially Minister of the word, & more specially *Kopiontes* they that haue traueled Churches planting, and deliuering Canonicall ordinances, are to be prouided for of their churches.

In his Epistle to the *Colossians*, [besides former mentioned doctrines] I note, that such *Religion* as is not in the writings of the Prophets and Apostles *Seene*, but rather forbidden in the new Testament; Canon, [as, worshipping of Angels, Touch not, tast not, handle not, &c) is but a *Wilworship*, carying onely a shew of wisdome, and heerein they fail, that would tie men to such Legal obseruances.

In his first to the *Thessalonians*, specially I take heede: First, to the *Thessalonians* true hearing and receiuing the Apostles words: who heard and receiued that word, not as the word of men, but as the word of God. 2. That to mourne much for the Saints departed, is Gentile-like. 3. That Iesus his comming to Iudgement, will be very sodaine, and therefore needfull, that the Saintes bee watchfull.

In his second to the *Thessalonians*, onely I now obserue: That there was a general Apostacy from the Christian faith plainely foretold, Which *Departure* should fall out, by reason. *The man of Sinne*, the *Antikeimenos*, or *Layer of a contrarie Foundation*, should arise in the Church [through Churches not watching,] and so cause the Churches for to vndergo his *Spirituall Badge*. Which Beast [notwithstanding] in time should be destroyed, by the bright Powerful appearance of the Gospel he in

in the mean time preuailing only ouer such, as had not receiued the loue of the truth, and therefore iustly giuen ouer to beleeue lies, that so they may be damned.

In his 1. Epistle to *Timothie*, I specially take vp: First: *Supplications*, *Prayers*, *Intercessions*, *Thankesgiuings* are to be made for all sorts of People. Secondly, how *Church-Ouerseers*, and *Seruitours* are to be qualified: Thirdly, that ℣ Church-ministers at home [that is, in their owne assembly] is to bee prouided for. He that prouideth for his Oxe, and with-holdeth necessaries from him that watcheth ouer his soule, is no better than an Oxe, and vnworthy the Gospell: yet teachers must measure the weake, and loose bodily righte, if thereby they haue hope to winne vnto Christ. Fourthlie, that one maner of Rebuke appertaineth not to all the Saintes: nor yet to receiue an Accusation against an Elder so easilie, as against others.

In his 2. to *Timothie*, First, an encouragement for *Timothie* against all aduersitie. 2. A plaine prognosticating of couetous false Prophets, who sell themselues and their people to the deuill for money.

In his Epistle to *Titus* I onely pick out the end of the Euangelist *Titus* his aboad in the little Iland *Creta*, viz. to plant Churches, & in euery Church her Elders. In his Epistle to *Philemon* ℣ Apostle sé deth *Onesimus* back to his Master *Philemon*, who before had runne away from his Master, therewithall robbing *Philemon* of somewhat. The fellow comming to *Paul* at *Rome* (by some secret draught of ℣ spirit) *Paul* there begets him to ℣ faith and so returning him with his epistle, he laboreth to qualifie good *Philemon*. *Thus endeth* Paul *his Epistles*.

Now followeth a little to be spoken of the Epistles following.

The Epistles are these.
- The Author to the *Hebrewes*.
- *Iames* his Epistle.
- *Peter* his two Epistles.
- *Iohn* his three Epistles.
- *Iude* his Epistle.

Who was the Holy Ghost his Penman of that to the *Hebrewes*, the Spirit of God hath concealed The chiefest point, the holy Ghost there laboreth for, is: the remouuall of *Moses*, whose *Letter* was vnto the *Hebrewes* as a *Vaile*, hindring them from seeing vnto the end of the things abolished by Jesus annointed our *King*, *Priest*, and *Proph.* 2. Hee denounceth fearefull Iudgement against such as fell from Christian communion and fellowship. 3. He stirreth them vp to Hospitality, specially for receiuing of strangers.

Iames his Epistle must needs be written before any of *Pauls*, considering he died, *Act.* 12, if so it be that *Iames*, of whome the Syriack interpretour speaketh in his superscription, thus: *Three Epistles of the three Apostles, before whose eies our Lord transformed himselfe* [namely] *of Iames, Peter, & Iohn.* Which superscription Master *Beza* remembreth in his large Annotations from *Tremellius*, howsoeuer of some omitted. Besides my obserues in the former Epistles, I note specially in him: First, that *Prayer* must bee offered vppe without wauering. 2. That the *Word* must not only be heard, but also done. 3. That the Christian Faith is not to be held in respect of persons: be they many, be they fewe: be they noble, bee they ignoble: seeme they learned, seeme they vnlearned. 4. That a person with gold-fingers is not therefore to be seated vpmost at our table 5. That *Faith* with,

without workes, is but the divels faith. 6. That Elders are to visit the sick, and if the sick haue some sinne troubling their conscience, they are with loue to take notice thereof, and feruently therfore call vpon God by praier, for that sins remission. Where may further be obserued, how this *One* Sicke Person is to send vnto *Elders*, namely of the same Church, that so they may offer vp this praier: which plainly euinceth, first, that euery particular Church had her *Presbiters*: Secondly, that these *Presbyters* were indued with ỹ gift of diuine Praier. 7. That it is a most blessed worke to conuert a sinner.

In *Peters* first Epistle I note: First, that a Christian must beware he suffer as a Righteous, not as an vnrighteous doer. 2. That the Church-Elders are to feede their flocke without constraint, not carrying themselues like *Lords* ouer God his heritage.

In his second Epistle, specially I Except: First, that true believers are made partakers of the *Nature Diuine*. 2. That open Atheists [mocking at the dissolution of all things by fire from Heauen] shal arise in the last daies. 3. That *Pauls* Epistles containe some things hard to be vnderstood, which the vnlearned should pervert.

In *Iohn* his first Epistle: First, that many *Antichristes* were gone out in his time. 2. That such as are once borne of God, no more doe sinne: that is letteth not sinne *Rule* [howsoever *Dwell*] in their mortall members. 3. That the *One* God is distinguished into the *Father*, the *Word*, and the *Holie Ghost*. 4. That there is a certaine sinne not to bee prayed for.

In his second Epistle: I note, that to him [that bringeth doctrine cõtrary to godlines] we are not to say so much as *God speede*, much lesse receiue him to house.

In his third Epistle: First that it is worthy praise to entertaine brethren, & assist them in theire voiages, 2. That it is no new thing to bee combred with pratling *busie bodies*, who will neither further Christs work themselues, nor willingly suffer such as would.

In *Jude* his Epistle, ouer and besides I obserue: First, that the wicked are but as mēstruous cloaths in our feasts of Loue. 2, Lastly, that the man *Iesus* our Sauiour is God: & he onely able to keepe vs from falling away, as also to preset vs faultles before the Father.

Now followeth a little to be sayd of the Booke of Reuelation

World ged, 025 and fter the irth of hrist, 7. years.

Blessed *John* (beloued of *Jesus*) being banished into the Ile *Patmos*, & that by all probabilitye by *Dominitianus* [who succeeded *Nero*] There, on the Lords day, *John* was deeply rauished to the Spirit during which time blessed *Iesus* commendeth vnto him the state of his Church vntill the last. First he enioyneth *Iohn* to write vnto the 7. *Churches* of *Asia the lesse*. Secondly, to set down in writing such visions and their adiuncts, as might continue for ȳ Faithfuls vse for euer. And indeede, this Booke so picureth out the *False Churches*, [whether Idolatrous Christiás, or Mahumetane) as I cannot maruell: though Satan bath almost driuen this Booke out of vse. The old Church *Zion*, had her golden prophecies for future euents: and this was left to the Newe Testaments Church, as a Loue letter of *Iesus*: whereby she should discerne Times: person, Things. But marke this, that the *Iewe* is neuer brought in within this book, as an aduersary, Their number is sealed. *Cap.* 7. The same number of *Them* stands on Mount *Zion* with ȳ Lamb. Cha. 14. And the *Gentiles* are glad to repaire vnto them for being healed, *chap.* 21, and 22. This neede of beeing

hea-

healed, it argueth, 1. that the Church of the Gentiles should languish of notable diseases, till the full calling of the Iewes: whose *Fall* if it brought a vantage to the Gentile, then what shall their *Rising* doe? It shall be as from death to life. The cause of such spirituall diseases is the Beast of the 7. Hilled Citty *Rome*, togither with the whorish Religion supported of that beastly Empire: with the filth of whose spirituall fornication great and small generally should be made Drunken a long season. Who, howsoeuer recouered out of that notable Slauery, should labour of sundry errors til the generall calling of the Iewe. And 2. this healing of errour doth plainly euince, that the new IERVSALEM here spoken of, is not the Church *triumphant* in the heauens, but *Militant* in the earth: seeing not There, but Here wee labour of transgression. This briefly for the present.

That which now followeth, hath his grounds from the former *Canonicall* writings: All falling out within the compasse of time contained in the Booke of *Reuelation* or *Apocalips*: for the time of that booke reacheth to the second comming of *Iesus*.

15. *Staffe.*

The Apoſtles haue
for helpe (*a*) *Evangeliſts:*
And ſo the Churches by them planted be,
Th'Apoſtles dead,
there riſeth (*b*) helliſh myſts,
Which with the *Light*,
at no hand could agree:
Sun darks, Starres fall, (hue,
The Moone doth chaunge her
Heaven rolles away,
as *they* before did ſhew.

[a] *Evangeliſts* in Engliſh is, *Publiſhers of glad Tydings*. In the large ſence any bringer of glad newes may be ſo called: but in this ſpeciall and peculiar ſence, theſe are properly *Evangeliſtes*, that were called by the Apoſtles to aſſiſt them in the planting of Churches, by preaching the glad tydings of the Goſpell. Such were *Marke*, *Luke*, *Timothie*, *Titus*.

[b] Inventions of men, fetched out of their bottomleſſe braine (firſt broched into their braine by Satan of the loweſt Hels) theſe aroſe in the Churches, and ſo darkned the *Sun of Righteouſneſſe*. Hereupon the Angels of the Churches fell out of the heauenly places, who before were as Starres in Chriſt his right hand. The Churches who before tooke

tooke their word (which was their Lanterne and light) from the mouth of Iesus, euen as the Moon taketh her light from the Sunne, they quicklye changed their huetwhereupon the *Heauenlie face* of the Churches passed away, euen as the material heauens at last shall scroule-like. *Paul* chargedhis Churches to be watchfull of their waies: & blessed *Iohn* he specialy admonisheth the Churches of *Asia Minor*. But all of them neglecting their spirituall watch, what are become of them? what is become of the golden Romane People? what is become of *Corinth*, of *Galatia*, *Phillipi*, *Colossus*, *Thessalonia*? what are become of *Johns* 7 Churches? They vanished like a scrowle, their excellent visibility or face vnable to bee found: nor ȳ like euer againe to be expected.

The 7. Churches of *Asia* [togither with their fellows] had *Mahumet* quickly seated in their chair The 7. Churches [*Rev.* 1.] were seuen golden Candlesticks, and their Ministers 7. Starres in *Iesus* his right hand: if these be Apostate [as all know they be) what warrant had *Rome* neuer to fall awaie? These 7. were in Christs right hand, and yet Apostate: such a priuiledged place [in so open speach) *Rome* neuer had: or if she had bene an 8. starre in his hand, yet lo, the *Sun* lost his Light, the *Sonne* hath turned his hand vpsidedowne.

Paul writing vnto *Rome*. he saith, *To the Saints at Rome*, not *To the Church of Rome*: to other people he saith, *To the Church or Churches*, by which forme of speach, it is to be thought, that there was not at ȳ writing of that Epistle, any established church at *Rome*. *Obiect*, He saith, [*Chap vlt*] *Salute the Church in their house*, *Vers*, 5. *Answ*. By the Church, [or congregation faithful] of that house, he cānot meane a Church established, [for then al the residue of ȳ Saints saluted, should seeme to be so ma-

nie Churches as there were diuers housholds, or else that they stood apart from the Church] but thereby he must necessarily meane the Faithfull Assembly of that house. Euery *Established Church* is a company of Faithfull conuened: but euery cõpany of Faithfull cõgregated, is not an established Church. They two are not *Conuertibles*. Neither is it any thing like, that there should thẽ in Rome be an established Church. First, cõsidering that *Great City*, [Reue: 17. 18.] was head for Idolatry. Secondly, had bloody *Nero* King, called by *Paul, the Lyons mouth*, 2. *Tim.* 4, 17, therein [I doubt not] alluding to the Lyons Monarch of *Babel*, [*Dan.* 7. 4. the mouth of the 4 metteled Image wherof elsewhere I haue spoken.

How hard it was long after, for any to professe Christ in Rome [much more to haue an established Church] their owne Records declare. Nay, seeing *All* forsooke *Paul* what time hee was first examined before the Emperour *Nero*: (2. *Timoth.* 4, 16) I would demaund of such, where was *Peter* thẽ? did he thẽ apostate from *Paul*, or was he *Not resident*? Indeed the Romanists say; hee was then gone into some other country, notwithstanding his Apostolicall *Sea* was at *Rome*. As such an answer is but absurd, so neither [if *Peter* had bene there, and had an established church] could it well bee deemed, that both the common persons of that church, as also euery their Ministers should forsake *Paul*: how truly thẽ they haue taught, that *Peter* first established the faith of Christ in *Rome*, as also should for 25. yeares be *Romes Bishop*: let the wise hearted consecture by the former circumstances. Much more let them consider, what feeble footing they haue for *Standing alwaies in excellent visible obedience to the true faith*, as if the Moone should alwaies bee in the *Full*: and neuer change.

16. *Staffi.*

16. *Staffe.*

(*a*)Firſt order gone,
and *Dores* not being kept,
By(*b*)Baptiſme,
heapes of prophane do ruſh,
With them at length,
a(*c*)Miniſtry in crept,
That with the *Horne*
Gods ordinance did puſh.
So *Anti-Chriſt*
is ſtept vp to the *Throne*,
Who by his(*d*)Lawes
would gouerne euery one.

[*a*]The Churches by little and little growing ſecure and idle in their ſpirituall watch, yea (as our Sauiour ſpeaketh in *Mat.*13) they falling on ſleep: In commeth the Enuious one Satan, who ſoweth Tares of all ſorts amidſt the Lordes wheatfield: that is, in midſt of the Children of his kingdome, namely his Church. Specially, he ſcattered thorough the Lords wheatfield, an hypocriticall miniſtry, wolues in ſheep-skins; hauing an outward ſhew of ſheepe in their ſmooth woollish conuerſation: and yet inwardly (haue a ſoule the wit to ſound them) flat wolues, tearers and renders of Churches vnity. And for peace of conſcience got by the work of their miniſtry, the fruit of their

lips: it is asmuch, as an eye can finde in a Thistle and thorne pricking it. *Matth.7.* 15.&c. Christs possession then reaching from one end of the world vnto the other, and such an hypocriticall sheep-seeming Ministry scattered thorough the same: it remaineth, that people examine their ministeriall worke, and not to be carried away with the names of Pope, Patriarch, Pastor, Doctor, Elder, or the like: for vnder sheepish Titles our Sauiour saith some wolues shall lurke; euen as Idolatrous and idle termes sometimes shall be put vpon the Lords sheep: As, *Ioseph* shall be stiled *Tsaphnath pagnaneach*: *Daniell* shall be called *Beltesshazzar*: and *Hananiah*, *Mishael*, and *Azariah*, be termed *Shadrach*, *Meshach* and *Abednego*. The good names of the first, cannot make good their wolvish doctrine and schismaticall actions: nor the bad names of the second, can nullifie or pollute their ministeriall or ciuill callings or duties. Will this neuer sound tunably in the eares of our Novices, who for liking titles are ready to iustifie callings and actions? and for disliking titles are ready to brand all persons and places for Antichristian? God giue them once to see & feele, that they are become odious to heauen and loathsome vppon earth, for iudging out of the inhability of their mind, and corruption of their conscience.

Obiect. The field is the world.

Answ. True: the circuit of the earth, the place of the church catholike, Christes possession from one Sea to another. And in the middest of the wheat, Catholike, the hellish Tares were sowen: who grewe to be no lesse visible then the wheate. Which Tares are not euery open-wicked, but onely such wicked as haue such holde in the Church, as they cannot be pulled vp, without rearing vp the church. For the Churches peace sake they are

are ſuffred, though not liked: as *Dauid* ſuffred *Ioab*: and *Iohn*, *Diotrephes*: though *Iohn* meane time reproued *Diotrephes*, and *Dauid* vowed that no evill ſhould dwell in his houſe: namely, ſo far as hee with his houſes good could remoove it.

[*b*] The vtter laying waſte of chriſts Vineyeard, was the receiuing tag and rag into the Lords *temple*. The ſtrict waies of chriſtianity loſt, then it became as plauſible a *Religion* as groſſe Idolatry. All the vncircumciſed, high and lowe, rich and poore, come into the Temple. As the *Man of ſinne* was mounted vp into the higheſt place, ſo al his retinue come in to attend on their king *Abaddon*, as bad a one as could be. The Temples doore was open to all: I meane, *Baptiſme* was free for all commers. The *Spring* and *Fountaine* that before was ſhut and ſealed vp, [*Can.* 4.12.] now it was broken vp, and every one filcheth away the water.

Obiect. Iudah in the Apoſtacy, and *Iſraell* in the time of Schiſme and Apoſtacy did circumciſe.

Anſw. They did that they had no warrant for. After *Abram* believed, then was circumciſion giuen to him and his Seed, or any ſtranger to whom he became a nouriſhing Father, not before, 2. The Apoſtle calles it, *The Seale of righteouſnes by Faith*. When therefore they were fallen from the Faith of *Abraham*, they had nothing to do to touch the Seale. Til they ioyned themſelues to the true faith: ſuch *circumciſion* was but a meere blanke, as wax without a ſtampe, as a body without a Soule.

Obiect. God hath promiſed to be the God of a Believers ſeed, vnto the thouſand Generation, *Exodus*. 20.6.

Anſw. Adde that which followes: *Of them that loue me and keepe my Commaundements*. A Parents faith makes the child capable of Baptiſme, as the former of circumciſion; but if the childe and his

children

children afterwards do Apostate from holy faith, [in stead *Of keeping the commaundementes which his parents or Fore-Fathers kept*] then such are so farre from hauing God to be their mercifull Father, as he is to them a Iealous Iudge, and to all that followes them in the steppes of vnrighteousnesse. 2. If the child should be baptized, who had some Auncestor a true christian within a thousand Generations, then the Baptizers had neede of all his Peoples Genealogies from *Noah* or *Abraham*. 3. Such simple Obiectors must learne, that by such a conclusion, all the whole world should bee baptized: for there is none in the world, that are not much within a thousand *Generations* of *Noah*.

[*c*] The years of 666 [spoken of in *Reve.* 13] hauing run after Christ *Mahomed* (vsurping the name *Chamúdóth* giuen to *Daniell* in his *chap.* 9. 23. this plurall, the other singular both of *Chamad* to loue mightily] he with his *Doue* tearming it *Gabriel*, feigned a Religion, and planted it in the places of the Easterne or Greeke Church. Then also the Pope in the Westerne or Latine-Church did arise in the midst of the Christian Temple: of a particular Bishop proclaiming himself *Vniuersall Bishoppe:* a title which *Gregorius Magnus*, not long before did affirme to be blasphemous. The mischiefe was long before on breeding [euen from the Apostles time: 2. *Thess.* 2. 7.] but now Iniquity had got the vpper hand. From this time the Church

c] *Mahomed* made Captaine ouer souldiers, fled from *Heraclius* the Emperoure, did in 30. yeares ouer-ron *Syria*, *Damasek*, *Ierusalem*, *Assyria*, much of *Asia*, subduing them to his owne religion. He begon about Anno Domini 630. & had so conquered about the yeare 666. the world then aged, 4594.

was to bide in Babell, till the time of comming from vnder that golden head and out of the paws of that flying Lyon. Saint *John* in his Reuelation hath taught all this with the Adiuncts. The Lord reueale the trueth thereof also to all his people: and deliuer them from all strange and adulterate Ministeries.

[*d*]Hell being broken loose, and this ministery planted in the next place Synode vpon Synode, convocation vpon convocation for establishing of such lawes, as who should resist, to them it should not be permitted to buy or sell in their Commonwealth: and who in these daies are able to warre with the Beast? He that with *John* will not go forth in the spirit, and that into the Wildernes, shall not behold this harlot, whose stinking skirts doe couer the faces of the worlds multitude: and so drunken they are with her *Cup* of abhominations, as a man had as good speake to drunken *Nabal* as to them. The Adders haue laide the one eare to the Earth, and haue stopped the other eare with their tayle: heare the holy Charmer they are not minded: nay, with their fingers in their eares they will run vpon *Stephen*: Let vs therefore *Beware of* men: specially of ranke Romanists, who be drunken with the bloud of the Saints.

They will aske, when did the Church of Rome fall away from the sincerity of faith, which it is said to haue in the Apostles times. I aunswer: 1. These that be iudicially read in Ecclesiastique hystories they can well say, In such and such an age, such and such an error sprung, stablished by such a Pope, such a Synode. And this their owne Chronicles will confirme. Secondly, a plaine Christian man onely read in the Bible, can [comparing their Faith with the Epistle to the *Romanes*] plainly proue, that their Faith now, is not one with that

specially

ſpecially, in the maine ground of the Goſpell, touching our *iuſtification*. Plaine Chriſtians can ſay, all the duſt and durt in an houſe is not beheld alwaies *when* and *how*, and what *quantitie* comes in: yet when the houſe is to bee ſwept, they find it there, and out it ought to be caſt, be it neuer ſo *much* and neuer ſo *ancient*, and neuer ſo *vniuerſallie* liked of ſluggiſh and ſluttiſh ſpirits. Hold we muſt, that the Church from *Adam* vnto *Ieſus* was ſtil viſible, as for the principall heads thereof it may appeare in S. *Lukes* catalogue, ch. 3. 23. &c. but this viſibility was ſometimes *more* ſometimes *leſſe*: ſometimes in *Order*, ſometimes in *diſorder*, &c. and ſuch hath the ſtate of the new teſtaments-Church been and will be.

17. *Staffe.*

[*a*] The ſpirituall *Heauen* vaniſhed like as a ſcrowle: the *Myſticall iniquitie* hauing got the vpper-hand: the *burning Lampes* [*Reuel.4.*]

But (*a*) *Prophets* God
he ſtirreth vp ſometime,
To call the People
from ſuch worſhip fowle.
The Beaſt he char-
geth ſuch with deadly crime,
And (*b*) kills the man,
that puls away a ſoule.
Right much adoe
ſhall Perſons haue to liue,
To whome the Beaſt
doth not his (*c*) *Symbole* giue.

that

that ſtoode before the *throne* of God, being thus put out: and black Lampes (or falſe counterfayte *gifts*) being foyſted in their roome, as fitteſt to ſtand before the *Blacke throne* of the *Beaſt* mounted: It followeth (except Chriſt will looſe all) that ſome be called and culled out of *Sodome* & *Egipte*, *ſpirituallie ſo called*, Revell. 11.8.

For the calling of the Lords Iſraell out of this ſpiritual Aegypt, from vnder the ſpirituall bondage of *Leviathan*, our good God ſtirreth vp *Prophets*: nay, Chriſt Ieſus aſcended the higheſt heavēs, leading *Captiuitie Priſoner* with him, partly for this very end, viz. to ſend *Prophets* for gathering & planting Churches in theſe confuſed times, as did the Apoſtles and Evangeliſts of yore: which Prophets are neither *Apoſtles*, nor *Evangeliſtes*, nor *Paſtors*, nor *Doctors* in their own proper & peculiar ſēſe, but a Miniſtery diſtinguiſhed from them *Epheſ.* 11.

That Prophet (diſtinguiſhed there from the reſidue) I hold of abſolute neceſſity, to be meant properly of ſuch as God ſtirreth vp (not to foretell of things, like *Agabus*, but) to gather People vnto the Faith, and to conſtitute Churches.

Firſt, all the learned haue graunted, that GOD hath in theſe laſt times, ſtirred vp diuers to pull downe *Babel*, and to build againe the walles of *Ieruſalem*. Such M *Caluin* in ſome ſence calleth *Apoſtles*, and ſomewhere alſo *Prophets*. M. *Beza* nnm' breth them with *Evangeliſts*. *But ſee this point cleared at large in my Labours on Salomons Song. Part.* 2. *Lection.* 7. The doctrine therefore ſtandeth good by the *conſent* of learned, as alſo by *Experience* of the worke wrought.

Secondly, the title *Prophet* (ſeeing they are not properly Apoſtles, who had their calling immediatly from Chriſt: nor Evangeliſts, who had their calling immediatly from the Apoſtles: nor Paſtors

nor

nor Doctors, who haue their *Nomination* and *Ordination* immediatly from a People already a true visible Church) seeing [I say] they are not properly such, but plainly distinguished from such [& other preaching ministeries besides these 5. there be not in the New Testament] it necessarily therfore followeth, that such *Worke-men* are properly *Prophets*.

Thirdly, the place of the Apostle, *Ephes.* 4. proueth all this plainly. *Christ* [saith the Apostle] *Ascended.* To what end? *To fill all things*: How? *By giving gifts vnto men:* What gifts? the gifts sitting *Apostles, Euangelists, Prophets, Pastors, Doctors.* To what end gaue he such Ministers? for two ends: First, *For gathering together the Saints*: Secondly, *For the Ministeriall worke, euen for the edification of Christs bodie* once gathered. How long hath he appointed Ministers? First, for *gathering people into a bodie*: Secondly, for *Ministring vnto a bodie so gathered*, or built vp? He hath giuen such *Ministerie, Till wee all meete togither* [*in the vnitie of Faith and Knowledge of the Sonne of God*] *vnto a perfect man, &c.* But yet wee are not all *So met*: therefore still endureth the *Gift of Christ* for gathering the Saints. Which gift [considering Apostles and Euangelists ceased] doth only rest vpon the head of this Prophet. Let not the greatnesse of any mans gifts or fame, bring preiudice vnto this so open truth. He that holdeth not chiefly to this place [for vpholding the *Doctrine* against *Romanistes*] forsakes the surest string of his Bowe. But more fully hereof I haue discoursed in my labours vpon *Salomons songe: chap.* 2. 5.

[*b*] Men forewarned are halfe armed. Iesus his Loue-Letter foretolde this: *Revel.* 11. 7. and 13. 7. *In patience therefore let vs possesse our soules.*

[*c*] See *Revel.* 13. 16, 17. But a fearefull plague must Gods Angell, or Prophet sent of GOD, denounce

nounce against such branded people. *Revel.*14.9. 10,11. The fearefulnes of which torment might feare them from all obedience to the *Beast*: but if they will serue the Divell in his Rulers, the Diuell that sets them on work, shall pay them their black wages.

18. *Staffe.*

The Gentiles once,
got to the height of sinne,
And fulnesse of
the(*a*) *Saved* come to Light,
The(*b*) *Elder brother* (*Jew*) shal straight come in
And mourne for that
he had no sooner sight.
Their comming in,
shall be the Gentils Light:
Nor till that time,
will Sun againe be bright.

[*a*] when the Gentiles, as a woman big bellied, hath brought forth the *Fulnesse* of her spirituall womb, then shal all *Israell* be saved. *Rom.* 11. 25. 26. Hereof read in 1. part, at *Iudahs* king *Ozias*, there the 11.

[*b*] I allude vnto the Parable, *Luke.*16.11. &c. By the Elder sonne, I vnderstand the *Jews* by the yonger

yonger ſonne, the *Gentile*: the *Gentiles* ſprung ſpecially of *Iapher*, the *Iewes* of *Shem*, and both of the ſonnes to *Noah*: who as a Gyant refreſhed with wine, roſe from the wine: giuing *Shem* the *Priuiledge* in the firſt place, but plainly telling *Iapher* that he ſhould in time obtaine *Shems* Priuiledge.

When the Prodigal Gentile was receiued home to eate of the fat Bullock, and wel-liking Sacrifice *Jeſus*, the Iewe ſtubbornly ſtood without the ſpirituall Tent, refuſing to come in: ey, they haue refuſed hitherto to come into the ſpirituall banquet, and to communicate with vs. But the *Fulneſſe* of the Gentiles once accompliſhed, then ſhall *Iſraell* be called to the Faith of Chriſt Jeſus: who perceiuing that *Meſſiah* was ſlaine before by them, they ſhall waile Family by family, with a great Lamẽtation, *Zech.* 12, 10, 11. 12: 13, 14. Vpon which humiliation, a fountaine ſhall be opened to *Dauids* houſe, for ſin and vncleaneſſe. *Chap.* 13, 1. &c. Their Fall brought a bleſſing to the Gentiles: but theyre Riſing ſhall bring much glory to ſuch, as wil walk in their light. *Rom.* 11. 12, 15.

This their Riſing, the Apoſtles were not ignorant of, who [the laſt time that euer they asked a queſtion of Jeſus] did demaunde, *If ſo he would at that time reſtore the Kingdome to Iſraell, Act* 1. I well knowe that ſome [otherwiſe godly & learned] haue blamed the Apoſtles there, for expecting a worldly Kingdome: but (*Tantorum pace*) I dare not think that the Apoſtles are blame worthy: nay, I deeme them praiſe worthy: who had ſo ſpeciall care for their owne peoples good.

They ſaying: *Wilt thou at this time reſtore the Kingdome to Iſrael?* what anſwere doth Jeſus returne? doth he reproue them? No: what ſaith hee? Thus he anſwers, *It is not for you to know the times or ſeaſons, which the father hath put in his owne power*, He is ſo farre from denying the Kingdome they

dreamed of, as he doth plainly grant it. He grants it by answering only to the *Time*, wherein they expected such Restauration: as though hee shoulde say, *You are greedy of vnderstanding. WHEN the Kingdome shall be restored: the Time thereof is in the Fathers hand neither is it necessarie for you to know: looke you to your own present busines, &c.* This I take to be open & plaine inough: Ipecially, if we remember that in the next place before, *Hee had taughte them the things that concerned his kingdome*, immediatly whereupon, they demaund only the *Time* of *Israels Restauration*, and only he answereth to the *Time*, as graunting their meaning of the kingdome. If they had now erred in iudgement, I cannot think, but he would not haue ascended before he had reformed it: considering the holy ghost afterwards was not sent downe, so much to teach them any *New thing*: as to bring vnto their remembrance *The things he had before taught.*

First, God dwelled in *Shems* Tent, euen in the middest of *Israels* people: and such Gentiles were blessed, as had recourse vnto them.

Secondly, God hath inhabited amidst the Gentiles and such Iewes haue bin happy as haue had recourse to them.

Thirdly, God will againe dwell amidst ỹ Iewes, and blessed shal such gentiles be, as gather themselues vnto them: Thus the Lord concludeth both vnder Sinne, that on both he may haue mercy: & that neither may swell in any thing of their owne: he hath shut vp al in vnbelefe, that so he may haue mercy vpō al: The first shall be last: & the last shal be first. Oh the deepenes of ỹ riches, both of the wisdom & knowlegde of God! how vnsearchable are his Judgemẽts, & his waies past finding out. The secret things belōg vnto the Lord, but ỹ reuealed things belōg vnto vs & our children, that we do them Deut. 29. 29.

19. Staffe

19 Staffe.

[a] After the *Mysticall Bodie* of *Iesus*, (consisting of *Iewe* and *Gentile*) shall be accomplished, downe shall fire fal on the World.

Iewes called once,
and all the number ron,
Rushing from Heauen,
shall (*a*) fire on the world.
The (*b*) Good (liuing)
in Clowds shall meet the Son:
But wicked rout,
shall in the fire be whorld.
Then (*c*) Iudgement comes,
and there an end of all.
To God for grace,
it resteth that we (*d*) call.

Prophane Prophets tell of *Atlas* his sustaining the Earth on his shoulders: but sure I am, that the *Elected Iew*, and *Elected Gentile*, are the Pillers of the whole world. So soone as these Elected are remooued, so soone the world falleth and perisheth.

[*b*] The *Faithfull* that then shall be liuing, (1. *Thessa.* 4. 17. shall in a moment be changed, (1. *Cor.* 15. 51. 52.) and togither with the Faithfull before deceas-

deceased, shall be lifted vp on high to meet *Iesus* in the Clowdes: which in some sort, might before be shadowed out by *Noahs* Arke, carried vp aloft in the ayre farre aboue the Earth. Thus the Faithful shal be free from the power of that deuouring fire, what time the Infidels and falſe counterfaite Christians, shall fryc in the flame: that fire being the gate vnto the euer-burning fire of Hell.

[c] IESVS (the *Iudge*) mounting his pure white Throne, encompassed with Thousands of glorious Angels, before him shall come al the Kindreds of the Earth, and euery *Soule* ioyned vnto his *Bodie*, must abide by his Iudgement. First he wil separate his *Sheepe* from stinking *Goates*, (the cloake of Hypocrisie now comes off) and hauing culled his Elect from the Reprobate, he shall bid the Chosen of his Father, *Enter into the Kingdome prepared for them:* whereupon they shall mount vpon his glorious *Throne*, and sit down with IESVS their Heads *Reuel.* 3. 21.

Christ hauing seated in vnspeakable glory his *Misticall Bodie*, he then turneth to the Goats on his left hand, bidding them, *Depart accursed into euerlasting fire, prepared for the Diuell and his Angells. Matth.* 25. 41. This voice as it passeth from Christ the *Head* so shall it be subscribed vnto, by ỹ voice of his Mysticall members: and therfore *Paul* plainly affirmeth, that *The Saintes shall Iudge the World and the Angels* 1. *Cor.* 6. 2. 3. Let the Diuell and his Angels, aye, all his Coapartners prannce it here while they may: let them here abuse the *Faithfull* (Saints by calling) by robbing them, smiting them, murdering them: yet withall let them know, that after they haue had *Their day*, IESVS & his members shall haue *Their daie*, what time the Diuell & his Goatish Corporation shall from their mouthes

receiue

receiue Iudgement, irreuocable iudgement by being adiudged to Hell fire for euer.

All this considered, how had wee neede to bee sober and watchfull in Praier: that so, when others shall cry like fooles, *couer vs oh Hilles and Mountaines*, we may then boldly lift vp our heads in the Testimony of a good conscienee, knowing, that that day shall be the day of our Redemption, the day of our full deliuerance from all evill.

After this glorious day, all creatures (vnder degree of reason, *Rom.* 8. 21. 22.) do after a sort grone, because then they shall be freed from their present corruption, which seazed vpon them through our sinne. How much more should wee grone and hunger after this *Great day of the Lord*, what time al teares shall be wiped from our eyes: Nay, if we haue the first fruites of the Spirit (*Rom.* 8. 23.) wee will and doe sigh after this *Date*.

Oh my God, thou knowest (even Thou knowest) that my Soule leapeth for ioy at the recordating that *Date*. Oh sweet Iesus, thou knowest that I am, in some comfortable mesure [sweet Lord, increase that mesure] willing, yea, desirous to be cõformed and made like vnto thee by sufferings: & that because of the glory laide vp for thy members, which in that day shall be reuealed. Oh sweet comforter thou *Holie Spirite, Spirit of Illumination and Sanctification*, thou testifies vnto my Spirite [*Rom.* 8. 16.] that in Christ Iesus, and by vertue of his once sufficient suffering, I am reconciled vnto the Father: & thou sweete *Spirite* opens my mouth with boldnes to *call*, yea, cry vpon God as vpon a mercifull Father, [*Gala.* 4. 6.] and that with full assurance of obtaining every thing is necessary for *Soule* & *Bodie*. Mercifull Father, so beholde me continually in thy Sonne [my Saviour] Christ Iesus, as through him continually, I may receiue an euerflowing

Fountaine

Fountain of *Light* and *Holines*, vntill I be made perfect in my all sufficiēt *Head* Christ Iesus. And hereunto (sweet Father) make mee continually to bee watchfull, because I am vncertaine at what houre thou wilt come, vnto Iudgement vniuersall or particular. And hereunto (Oh my God) lift me vp al thy Elect, (Iewe and Gentile) namely, to be sober & watching in Prayer, that so, come thou at the first, second, or third houre, we all may bee found well imploied in our severall sanctified callings, *Amen*: for the glory of thy owne great Name, *So be it*. Come quickly, sweet Iesus, Amen.

[4] Because we haue no promise of obtaining any good thing at IEHOVAHS hand, without calling vpon his Name, by true, liuely, and effectuall Praier, I haue therefore drawne a *Tract of Praier*, with Discourse (for Example-sake) vpon the Lords Praier and the ten Commandements, for the erudition of the simple. Leaving that smal Tractate to his peculiar place: I here [through the assistance of my good God] do put an end to the *Synopsis* of holy Hystory. What is [in any competent sort] beseeming ȳ worthines of the Subiect, for that giue thou praise vnto him, that giueth knowledge from aboue liberally, without dashing the receiuer in ȳ teeth. What any way is vnbeseeming the Argumēt that shall be mine owne: and yet, by Gods grace, no sooner of me seen then disclaimed as an alyen and bastardly fruite. And so beseeching my good God to pardon all my wants, and to giue to the Reader holy Iudgement: I here end.

PSAL. 119. 130.

The Entraunce into thy words [oh Lord] *sheweth Light, giving vnderstanding to the simple.*

FINIS.

¶ The whole of that which hath beene taught *may bee resolued thus.*

Al the Doctrin of the Bible divideth it selfe, into the doctrine of { Generation. Degeneration Regeneration

The doctrine of Generation doth diuide it selfe into the Creation { Of Creatures besides Mã / Of Man himselfe.

The doctrine of Degeneration divideth it selfe into { 1. The fall of a most excellent Creature before Man. / 2. The fall of Man, togither with inferiour Cretures.

The doctrine of Regeneration, or Recreation, divideth it selfe into { 1. The Restauration of Man. / 2. The Restauration of inferior Creatures.

The worke of Creation, craving the Father to *Doe* it.

The worke of Degeneration, craving the Son to *Recover* it.

The worke of Recreation, craving the Spirit to *Confirme* it.

The absolute Period whereof, is called Glorification: sometimes considered apart from Regeneration.

Thus that *One God*, distinguished into { *Father* / *Sonne* / *holy Ghost* } *In One worke* is after a threefold sorte occupied: but man doth not marke this.

To the Tri-vne God be all Glory.

THE HISTORY OF THE BIBLE, SET HERE APART IOINTLY, FOR THE READIER READING VPON OCCASION.

1.

WHen Elohim El Shaddai Iehouah,
Iah, Ehjeh (*that is god in perſõs three*
But eſſence *One, in whome all things do ſtay,*
Cauſe of al Cauſes & ſufficiẽcy) (*hath fram'd:*
Whẽ HE *the Heauens & Earth and Hoaſt*
He create Man and woman Adam *nam'd.*

2.

That Man and Mans in Eden *placed were,*
To whom God *gaue commãd of all the fruits,*
The fruit of One tree onely to forbeare,
In paine of death, as holy writ diſputes.
Which Precept kept, a ſacrament all wood,
Of life during before their eyes there ſtood.

3.

But ſatan Divel, envying GOD *and Man,*
Poſſeſt the ſerpent, beautifull and feate:
Who vnto Woman ſubtilly ſoone came,
And her perſwades on fruit forbid to eat.

She eat and gaue to Man: so both did sinne:
And cruell Death his kingdome did begin.

4

Their soules once stript of light and Holines,
They flie from God. He cals them back again.
And then besides the soule his dead distres,
He doth inflict on both their Bodies paine:
But promiseth that womans seed should bring
Who should destroy Satan his deadly sting.

5

Promise of life made through that holy seed,
Adam *hecals her* Heuah, *dame of Life:*
Then God to let thē haue their right & meed,
Out of the Garden sends Man and his wife.
Life & heauē lost, they lost the Signs withal;
Which holy Signes, *we Sacraments doe cal.*

6.

Hevah *after cōceiu'd & brought forth* Cain,
Then holy Habel, *Churches figure right:*
Who for his goodnes, was by brother slaine:
Ja roome of whō, God gaue her blessed Sheth
As of Cain *came the seed of Serpēts brood:*
So, of this Sheth *came many Persons good.*

7

To passe by some, of Sheth *came* Henoch *he,*
Who walkt with God, til God tooke him away
Lamech & Noah, *that time* Sheths *petegree*
Matcht with Cains *daughters, to their dire*
That sin so grieued God as plainly he (decay.
Foretold to Noah, *the world shud drowned be*

One

8

One hundred yeares, & twenty after then,
The Cataracts were loos'd, & Seas burst ope,
The raine & waters drownd the wicked men
And ouer earth had liberty & scope.
But ere that day, as god had Noah *told, (fold*
An Ark he built, of Ghopher, *room'd three-*

9.

Into this Arke did Noah *and his wife,*
His sons, Shem, Cham, Iapher, *enter anone:*
With sorts of Creaturs all that breathed life,
Preserued in the Arke by God alone. & all
After twelue months, the Men their wiues
Out of the Arke *did go at God his call.*

10.

As Adam *gun the former World, so this*
By Noah *was begun. Of* Cham *there came*
The Cananites *accurst for workes amisse.*
Of Iapher *sprong the gentiles hight by name,*
Of blessed Shem, *came* Heber, Abram *eke,*
Frō whō the Israelits their blood-role seeke.

11

In Abrams *time Idolatry did raigne:*
God therfore called him from Chaldea *land:*
Who taking Tent on back away he came
And followed goā as child doth Nurses hād:
To him God promised great seed. After the
To Abram, *God gave* Abrahā *to name. (same*

12.

His Wife Sarai *was thēce forth cald* Sarah:

And Circumcision for holy Signe,
To Abrahams *Male-seed. God gaue that day*
Which was obserud by Abraham *his Line.*
To Abraham *was* Isaac *borne, and than*
To Jsaac, Iaacob *that holy man.*

13.

This Iaacob *God call'd Israel, because*
He wraſtling did preuaile with Iehouah.
Twelue ſons (bight Patriarchs) God drawes
From Israel: whoſe Progeny alway,
And yet, are Israelites tearmd to this day.

14.

Their Names were thus: Reuben & Simeõ,
Then Leui, Iudah, Dan *and* Naphtali,
Gad, Aſher, Iſſachar, Zebulon,
Ioſeph & Beniamin: *This* Ioſeph *enuiouſly*
Was of his brethren ſold to Ægypt *Land*
Where Ioſeph *was aduãſt by God his hãd.*

15.

In time of dearth old Iſrael *and his ſons*
To Ægypt *came from* Canaan *their due:*
Good Ioſeph *gladſomely to Father comes,*
And bringeth him to Pharaoh *his view.*
Who giues to Iſrael *for dwelling place,*
The Lãd Goſhẽ, enuirond with Gods grace.

16.

From Israels Houſhold, ſprõg a mighty crue:
The AEgypt King *to keep them vnder hand,*
Their Male childrẽ therfore vntowardly ſlue.
That time was Moſes *borne in* AEgypt *Land:*
Who

Who after forty yeares by God was sent,
To help poore Israel, drownd in Lament.

17.

He and Aaron *(brethren of* Levies *race)*
Great wõders wrought, before King Pharaoh:
Driving his Sorcerers from fore their face.
Yet wold the wretch not let poore Israel goe.
At last therefore the Lord doth Moses *call,*
And tels to him, what after should befall.

18.

Goe take saith HE, *a yearling Lamb spotles,*
A Male, yea through each of your Family:
Doe kill the same, with fire do rost the flesh.
The blood on doore-posts smite. Then orderly
With bread unleauend & sowre erbs do eac
The rosted Lamb, the Sacramentall meat.

19.

That night an Angel past through Ægipt lãd,
And where bloud sprinkled was, he passed by:
But otherwhere, he slew with deadly hand,
First borne of man and beast. So that the cry
Caused Pharaoh *rise, & giue commãdement,*
That Israelites forthwith away be sent.

20.

Then Moses *leadeth Israell away*
Towards Wildernes, & Canaan *their due:*
But Pharaoh *his sin yet could not stay,*
And therefore arms himselfe, & doth pursue.
But Israels God in midst of Seas did drown,
Proud Pharaoh, *& cast his Chariots downe.*

21.

For which great worke Moſes he ſings a Song.
And after praiſing God, the people he,
To Sinajs Mountaine doth conduct along. (be.
Where, for one year, their Tents down pitched
There in the Moũt, God did with Moſes talk
And teach him how the people thence ſhould
22. (walk.
The Pattern of the Tabernacle, there
Deliuered was: and every holy Lawe,
By which the Iſraelits their God ſhould feare:
As of his Miniſters eke ſtand in awe.
For Tabernacles ſeruice, God did take,
Leui his tribe, & of them Prieſts did make.

23.

[c]The Tabernacle built, & all things done,
They forwards ſet towards old Canaan:
But by the way they into miſchiefes run,
For which the Lord deſtroyed euery man:
Euen all (ſauing Caleb and Ioſhuah)
Who out of Ægypt vndertooke the way.

24.

The ſeed of them, during the 40. yeares,
Borne in the Wildernes, they only came,
With other two (as in Gods writ appeares)
Them God did bring into the Land of Fame.
[d]For Ioſhuah (good Moſes being dead)
By Gods appointment doth the people lead.

25.

[e]He hauing brought them into Promiſt Land,
And

And seated euery tribe in proper lot:
Good Iosuah *dies.* [c]*Then, as we vnderstād,*
The Israelites right soone had God forgot:
For which he many times did giue them vp,
To drinke the draught of enemies their cup.

26.

But when they cryde to God, he Iudges sent,
Who did auenge them on their enemy:
At last with Iudges they grow discontent,
And for King, Heathen-like, they rudely cry:
God giues to them then Saule *of* Beniamin
Whom after, God reiected for his sinne.

27.

Then Samuel *did* Dauid *King annoint,*
Who was of Iudah, *gratious, good and true:*
[f]*Then* Salomon *his Sonne he doth appoint*
Him to succeed: as book of kings doth shew.
This Salomon, *for tabernacles Rite,*
Did build a glorious temple, Gods delite.

28.

In his sons daies for wickednesse and sinne,
God rent the tribes from Salomon *his bloud.*
Kingdome of Iudah *here did first begin,*
To which the tribe of Beniamin *fast stood.*
The ten tribes King (as holy Scriptures tel)
Was after this tearmd King of Israel.

29.

These ten tribes Israelites falling from God,
They fell into the hands of Assurs *King:*
Who led them far away (a righteous rod)

As for the two Tribes Iewes, *from them did*
Some holy Kings: but euer & among, (*spring*
They grieued God, & did his seruats wrong.

30.

Their sin vpheapt, God sendeth them away,
To Babylon, *in three Captiuities.*
For seauenty years, they bide in Chaldea.
Then against Babell, Mede-Persy *doth arise:*
And conquering Chaldeahs *drunken Roy,*
Cyrus *sends backe Iudeah home with ioy.*

31.

Cyrus *returnes them with full liberty,*
To build Gods house: but enemies arise,
That for a while, do stay that and the City.
Then Nehemi *vnto his people hies.*
Then temple & the Cities Wills were reard,
Maugre the barts of them, before they feard.

32.

Vnder Mede-Perse *for* Nehemiahs *time,*
Iudea *liu'd. Then* Alexander *greate*
Wins Persian *Crown, & raigns a little time.*
Foure Kingdomes do arise out of his Seate.
But two of them abone the other clyme,
And cruelly whip Iudah for the time.

33.

These two hight thus, AEgypt and Syria:
The Iron legs, whereof good Daniel *writes:*
From Syri *rose the Horne blaspheming ay,*
Which dost the Iewes, & holy worship spites.
But after Seuenty seauens of years from Hy,
A Sacred stone puts all these Kingdomes by.

a *Geneſis* beginneth with the Creation of the world, and endeth with the death of *Ioſeph*.

Next in time may well fall in the booke of *Job*.

b *Exodus* beginneth with a Catalogue of *Iſraell*, and endeth with the rearing vp of the Tabernacle. Within the laſt yeere thereof, *Leviticus* matters were deliuered.

c *Numbers* beginneth here. *Leviticus* is no booke of Story, but a diſcourſe of *Leuies* ceremoniall Seruice, the Forme of that Churches Leitourgy. *Deuteronomi* is but a Rehearſall of the Lawe and ſome Acts paſſed before in *Moſes* his time. And it endeth with the death of *Moſes*, and inſtalment of *Ioſhuah*.

d *Ioſhuahs* Booke beginneth here, and endeth with his death.

e *Iudges* beginneth here. Within whoſe times, the booke of *Ruth* falleth, and the beginning of the firſt booke of *Samuel*. The firſt of *Samuel* endeth with *Sauls* death. The ſecond of *Samuel* continueth the Story of *Danid*. Here falleth in the booke of Pſalmes.

f The firſt booke of *Kings* beginneth with *Salomons* Coronation and *Dauids* death. It endeth with ſome part of the ſtory of *Ahaziah* the ſon of *Ahab*.

The ſecond booke of *Kings* beginneth with *Ahaziahs* fall and death, and is continued to *Iudahs* going Captiue to *Babell*. Wherewith [in the laſt place] ſomewhat is ſaide of *Cyrus* his *Edict* for *Iudahs* returne after their 70. yeeres Captiuity.

The two bookes of *Chronicles*, for ſubſtance, are one with them two of the *Kings*. Within the time of the ſecond book of *Kings*, doe fall in the three bookes of *Salomon* namely: *Prouerbs*, and *Eccleſiaſtes*, and laſtly the *Canticles*. After them [alſo within the ſaid time of Kings] do fall in theſe bookes:

Hoſhea

Hoſheah.	*Micah.*	*Habacuck.*
Joell.	*Nahum.*	*Obadiah.*
Ionah.	*Ieremie.*	
Iſaiah.	*Zephani.*	

[g] Here fall in *Daniel* and *Ezechiel*. After the 70. yeeres of captiuity expired, there commeth in theſe bookes: *Ezra*, *Haggai*, *Zechari*, *Nehemiah*, *Heſter*, and *Malachi*, the laſt liuing Prophet that was the Lords Scribe for Canonicall Scripture. That I finiſh the old Teſtament with *Daniels* Prophecie, it is, becauſe he plainly foretold the ſtate of Times directly vnto MESSIAHS incarnation: and not becauſe his owne time was after *Malachi*.

1.

[a] IDumean Herod, *King in* Iudea *(apears:*
What time he raignd, our Iaacobs *ſtarre*
Ieſus *is borne*, Jmmanuel Meſſiah,
Shiloh *the* Seede *of Woman, in full yeares.*
A Virgin *brings him forth: even* Mary, *who*
Betrothed was to Ioſeph *all ſhould know.*

2.

An Angel doth preach this to Shepheards: who
Do leaue their flocks, & wend to Bethlehem.
Looke how the Angel ſaid, they find it ſo.
Babe *in a Cratch did there appeare to them.*
With it Mary *and* Ioſeph. *Shepherds then,*
Giue praiſe to God and back returne agen.

3.

Twiſe twenty daies orepaſt, the babe is brought
Into the temple: there good Simeon *(thought.*
Did meete with him, who chiefe vvas in his

So

So Anna *did behold good* Maries *Son.*
That done they home and liue there quietly:
But Marie *ponders all right seriously.*

4.

After from Eaſt, do Sophies make repaire:
They by a Star, came to the houſe aright,
Who fiude the babe and Mary *only there:*
To Gentiles, ſure, an heauenly bleſſed ſight.
Myrrhe, Frankēſence, & Gold they offer thā
And ſo depart each one an happy man.

5

The Dragons Horn, purſues to ſmite the child
But God forewarns, & they to Ægypt fly.
Herod *once dead, they three that ſtood exilde*
Returne, but goe downe into Galilie.
At twelue years end, Jeſus he doth diſpute
In Tēples Court which cauſed mickle brute

6

Bout 30. years, he comes to Iordanes *ſide,*
Where as Iohn Baptiſt *doth baptiſe our Lorde.*
Ieſus the Chriſt, then from that bleſſed tyde,
Gathers Diſciples by his bleſſed worde.
Twelue of them he Apoſtles nominates,
And Seauenty moe, his will abroade relates

7

Great wonders he did work in euery place:
But Dragon *ſtil purſues him to the end.*
He inſtitutes a ſupper full of grace:
Which to his church for aye he did commend
That done, he wends to pray in Oliuet.

Iſca-

Iscariot thither his foes did fet,
8 (them down.
They come with Clubs his word doeth throwe
Before high Priests, sweet Iesus he is brought:
Before Pilate, then chiefest in the towne,
Where rascall rout, his death & ending sought:
In fine, he was cõdemned to the tree, (ently.
Where twixt two theeues, he died right pati-
9.
He dead, they seale the stone vpon his tombe:
But third day, he ariseth powerfully.
Good Magdalen earely to graue doth come:
Anone, Iesus speaks to her cheerfully.
Ten times he did appeare in 40. daies,
Thẽ cals the twelue, & thus to them he saies:
10.
Stay in Ierusalem, till from aboue
You be baptized with the holy spirit:
A cloud then sodainly did him remoue,
And vp conuey him from their carnall sight.
They straight vnto Salem conueid them then,
Where they abode, with other faithfull men.
11.
bIn Iudas roome, they choosed Matthias:
And at the Feast of Pentecost, againe
The Church in one that time collected was,
What time frõ heauen, God did his spirit rain,
In fiery tongues: so that the 12. from thence,
In diuers tõgus their mening might cõmence.

In

12.

In Salem *they drew faithfull into One:*
Stephē *then was caught, & ſtoned vnto death*
Yong Saul *conuerted was to* Paul *anon:*
Who thence inſpired was with holy breath.
To Iaphets *people he was deſtinate,*
The God of Shem *his Goſpell to relate.*

13.

With Paul, *was ioyned* Barnabas *by* voice,
(*As former twelue, ſo*) *they doe churches plāt.*
Elders & Deacons (*after Churches* choiſe)
They do Ordaine, *as euery one will grant.*
Each keeps his roome, & watches in his place
The Apoſtles ſo cōmend them to Gods grace.

14.

For Ieſus ſake, great toyle Paul *vnderwent,*
For planting faith, where he ſoeuer ſtaid (*ſent*
At laſt to Seaven Hild Rome (*good* Paul *was*
There for two yeares, an harueſt good he made:
Within fift year as humane writings ſay,
The Lyon Nero *did the Apoſtle ſlay.*

15

The Apoſtles haue for helpe Evangeliſts:
And ſo the Churches by them planted bē.
Th' Apoſtles dead, there riſeth helliſh miſts,
Which with the Light *at no hād could agree:*
Sun darks, ſtars fal, the Moon doth chāge her
Heuē rols away, as They *before did ſhew,* (*but*

16.

Firſt order gone, and Doores not being kept,

By

By baptiſme, heapes of prophane do ruſh.
With them at length a Miniſtry in crept,
That with the Horn, *gods ordinãce did puſh.*
So Antichriſt *is ſtept vp to the* Throne,
Who by his Lawes vvold gouern euery one.

17

But Prophets God he ſtirreth vp ſometime,
To call the people from ſuch worſhip ſoule.
The Beaſt he chargeth ſuch with deadly crime
And killes the man that pulles away a ſoule.
Right much adoe ſhall Perſons haue to liue
To whõ the Beaſt *doth not his* Symbole *giue.*

18.

The Gentiles once, got to the height of ſinne,
And fulneſſe of the Saued *come to light,*
The Elder Brother (Iew) *ſhal ſtraight com in*
And mourne for that he had no ſooner ſight.
Their comming in ſhall be the Gentiles light
Nor til that time will Sun again be bright.

19.

Iewes called once, and all the number ron,
Ruſhing from Heauẽ, ſhall fire on the world,
The Good (liuing) in clouds ſhall meet the Sõ
But wicked rout ſhall in the fire be whorld.
Then iudgemẽt comes, & there an end of al.
To God for grace it reſteth that we call.

aHere beginne *Matthew, Marke, Luke,* and *Iohn.* They beginne with *His* Birth, and they end with *His* Aſcention.

b The

[b] The ACTS of the Apostles beginneth with our Sauiours Ascension, & continueth to *Pauls* second yeare of imprisonment at *Rome*. Within the time of which ACTS, do fall these Epistles thus: that of JAMES, if so he be the man which I vnderstand in the *Annotations*: then *Pauls* Epistles, to the

Galathians.	
‖ *Thessalonians* the first.	‖ Writ Anno. D
" *Corinths* the first.	50. The
Timothie the first.	word a
Titus.	ged, 3978
Corinthes the second.	And nex
¶ *Romaines.*	yeare af
Philippians.	ter, the
Ephesians.	councel
Colossians.	at Ieru
Philemon.	salem.

After *Paul* was deliuered these:

‖‖ *Timothie* the second. And (it may be)	‖ Writte
Thessalonians the second.	Ann. Do

For these Epistles, the times of their writing be vncertaine: that to the *Hebrewes*, the two of *Peter*, and the three of *Iohn*, and that of *Jude*. The last booke of all, for order and time is the REVELATION of *Iohn* the Diuine.

[c] These miserable Accidents are laid down, partly in some of the former *Epistles*: but fully in the booke of *Reuelation*. As *Daniels* visions continued directly to MESSIAHS first comming: so, this Reuelation of S. *Iohn*, doth holde out to *Messiahs* next appearance, for iudging the whole world.

Watch, Read, and Pray.

53.
" Writ Ann. Do 55, and then the first to *Timothi*, that to *Titus*, an the second to the *Cor.*
¶ Write

in Anno Domini. 56. And in 59, the next foure Epistles.

‖ Writ in Anno Domini, 69: The world then aged 3997 within 3. or 4. yeares after, Ierusalem was destroyed by th Romanes, fore-told in *Dan.* 9. As for the Reuelation, it is said to be writ Ann. Domini. 97. the world then aged 4025.

THe Bible *is a terme deriued from the greeke word*, Biblos: Math. 1. 1. *in Englisſh*, The Booke: *not a booke*, (*as being a booke amongſt others*) *but the booke*: *as beeing* The ſupreame Booke; *vnto which all other bookes are to do homage, though neuer ſo wiſe and honeſt. As for euery booke of folly and diſhoneſty, this booke of* God The Bible *doth brand it out for a fooles bable, by the which diſhoneſt wits doe ſhowe themſelues to be fooles in Print.*

This Bible *as it is the Churches Pole-ſtarre for faith; ſo, it receiues that ſuper-excellency & authority from the ſpirit of* God, *by whoſe inſtinct euery part thereof was written*: 2. Tim. 3. 16. 17. 2. Pet. 1. 20. 21. *Nor without great impiety can any part thereof be called into queſtion. VVith faith and meekeneſſe therefore reuerence before that thou vnderſtands not, for no one hath power to vnſeale this booke in any but one myſterie, ſauing Chriſt Ieſus*, Reuel. 5. 5. *and ſuch as to whome the ſonne by the ſpirit reueales it*: Iohn. 17. 18 1. Cor. 2. 10. *VVith Saint* Iohn *therefore*

weepe

weepe for reuelation thereof, Reu. 5. 4.

This heauenly Bible is diuided into the old and new Testament, so termed in respecte of the difference touching the Reuelation of Grace: it being hid in the writings of prophets as vnder vailes and shaddowes of vvorkes, but plainelie reuealed by the Apostles and Euangelists, theire writings, in the sole power of faith, Rom. 16. 25. 26.

The bookes of the old Testament which preach Christ to come, be these, Genes. Exod. &c. And these containe the historie of some *3927 yeares, euen from Adam vnto Christ. Some other books there be vvhich the Ancient Hebrewe people neuer receiued in their church for Canonicall: nor vvere they vvrit in Hebrevve vvhich is the old testaments Language. As for the Auncient Christian Fathers, they receiued them for Ecclesiasticall, but neuer for canonicall. Nor are wee to adhibite credite to them, otherwise then to other mens vvritings, vvhich some tymes bevvraye speeches proceeding from priuate motion; vvhose vvordes are no further to bee receiued then first they may haue ground from the Canonical scripture, that is from the scripture vvhich God hath made the Canon, that is, the rule of faith. The bookes of the newe Testament, vvhich shevve Christ come (vvhose historie from Messiahs incarnation endureth to the worlds

worldes end) they bee theſe. Math. Mark, *&c. Some idle Papiſtes heeretofore inuented falſe Goſpelles vnder the names of Saint* Thomas, Nicodemus, *&c. But as they were no better then Chaffe to the Corne, ſo the Papiſtes in this light-ſome age are aſhamed of them. God make them and all other Idolaters once truely aſhamed of all ſuch workes of darkeneſſe.*

And ſo much for a preface to the Bibles doctrine.

A Synopsis of the Bibles Doctrine, in respect of the foure maine Heades, Creation, Miscreation, Recreation, and Supercreation.

¶ The Doctrine of CREATION or GENERATION.

IN the Bibles Doctrine, wee are to obserue: first, the Action of God the Creator: secondly the Action of the creature, In God, what he acteth inuisibly, what visibly. His inuisible acte, is his creating of Angels: his visible act, is his creating of euery visible Creature: whether aboue in the Heauens Circle, or belowe in the seas and Earth. And as he [the cause] is goodnesse it selfe: so the thing effected, could be but Good out of his hands. Hee beholding the visible creature, behold al was (*Tôbh meodh*) very good, passing beautious, *Gen.* 1. 31. As for the Celestiall spirits, their excellency may appeare in their Title, *Sons of God. Iob* 1. 6. & 2. 1. & 38. 7. And of the whole it is auerred, that in *wisedome he made them all: Psal.* 104. 12: whereupon must followe, that no state of the Creature was then or could ensue, but to the glory of the Alsufficient wise Creator it should be.

The Creatures Action in the Creation is onely obedience to the Creator: First, as of Nothing it appeared Something vpon the word of God *Iehi*, let it be: *Genes.* 1. *Heb.* 11.3. Secondly, as of a courser Something, it arose to a further excellency, according to the vicissitudes & turnings of times glasse, in the six daies of Creation: every day yeelding a more excellēt forme to the creature visible. Of which kinde, *Mankinde* was last. The third Act of the Creature is the extolling of ỹ Creator presently vpon their Creation. This is done of the *Spirituall* substances in their kinde of Iubilation, yea of the morning Starres: *Iob.* 38.7. Nor could mankind do lesse, in whose Soule he printed his owne *Likenesse*: before whome he caused the terrene creatures to appeare for receiuing fit denominations and titles: and with whome God walked passing familiar: *Genes.* 2. *So much briefly of the Creation.*

¶ The Doctrine of MISCREATION or DEGENERATION.

TOVCHING the state of *Miscreation*, therein we are to note the turning of the creture from his Creator. And this is done, first of some spirites: secondly of all mankind. The Spirits sinne lieth in a voluntary desertion (*Iude.* 6) vsing their freewill to the choyce of Change. To the brightest Starre of which faction, that Luciferian speech in *Isa.* 14.13, may haue alluſion. And to the casting of him & his traine downe from the heauenly places, by the Ministery of *Michael* in his

his holy ſtanding Angels, that in *Re.* 12. may haue as fit alluſion. All which Apoſtate ſpirits are reſerued in everlaſting chaines vnder Darkneſſe vnto the Iudgement of the great day.

Adam *in the 6. day was formed, & in it ſinned & died:* Beda *on Gen.* 2. *The time of his ſin, midday: what day and time* Meſſiah *was acted on the Croſſe:* Rabanus Maurus *on Gen.* 3 Ephrem, Philoxenus *and* Iacob Sarugenſis *affirme* Adam *to haue ſtaid in* Paradiſe *not aboue 6. houres:* Moſes Barcepha de Paradiſo.

Mankinds *Miſcreation* lieth alſo in a free option and Choyce of Change, which grewe from a *Not keeping their place* and ſtanding: The very ſinne of transformed Lucifer, as like as ſonne to father, begot in the ſame Image. Whereby came to paſſe, that their ſoule was depriued iuſtly of the former ſplendent Image of God and bodies immortality, (a feareful nakednes) and in the rome thereof poſſeſſed with Sathans Character of Ignorance and Impiety: with whoſe fall, the common creature alſo was in God his Iuſtice abaſed and corrupted, The earthly king and his blood attainted of hie treaſon againſt the higheſt, his Lands and moueables were all (with him) vnder the ſcourge of the *Eternall, Geneſ.* 3. *Eccleſ.* 7. 31. *Rom.* 5. 12. &c. and 8. 20. 22. Thus ſinne brought in death, and turned the whole world vpſide downe.

¶ The Doctrine of RECREATION or REGENERATION.

RECREATION is a Creating againe of the Creature: which in reſpect of the Creature in common, may be alſo termed *Renouation*, or a Renuall of the Creature: and in reſpect of mankinde, *Regeneration* or new *Birth. Rom* 8. 20. *Ephe* 4 23. 24: *Iohn.* 3. 3. 5. 7. All which New worke is the free mercy of God, ſealed vp in his ſonne IESVS; who recouering man, doth therewith recouer the

Common creature that fell by man. As for the ruined spirits, they haue no Cómunion in this work. Nor is this renewall (or third state of the creature) a perfect or absolute recouery (for then al corruption should be put off) but begun here, & continued vnder *Hope*, *Rom.* 8. 20. 23. 24. the common creature liuing as in a hope of restauration euer since the promise of recouery was made to mankinde: which true hope is a renewal of the creatures Spirit and qualfication, now groning after the day of perfection.

This Renuall is by vertue of that tryumphing *Promised Seede*, in *Gen.* 3. 15. apprehended then of *Adam* by Faith, in signe whereof hee termed his wife *Chauah* Liuing: because the promised Seede was to be assumed of woman. In this Faith all the Fathers before the Floode liued, celebrating the memorial of this *Seed*, in offring vp to God a Lamb slaughtered: as further testifying, that our Life must be his death. To *Abraham* (after the floode) was this promise renewed and to his Seede: the Lord promised to blesse him and his, by relation not to Seedes (as speaking of many) but to his seed, as of one, which is Christ, *Gal.* 3. 16. Which Seed when *Dauid* cast his eye to, he calls him his Lord: for howsoeuer he was to be a Sonne of his Line, in respect of the humane nature which was from a woman (yea as *Isaiah* foresawe, from a virgine: *Isa.* 7. 14.) yet in respect of the nature assuming (and from aboue) he was his Lord: and (as to *Thomas*) his Lord and God, *Mat.* 22. &c. *Iohn* 20. 28. When the fulnes of time was come, God [the Father] sétforth his sonne made of a woman, and vnder the Lawe, that we might receiue the Adoption of Sons. *Gal.* 4. 4. 5 whose Conception was acted by the Holy Ghost his ouershadowing the blessed virgin *Mary*: *Matth.* 1. 18 *Luk.* 1. 23.

Appea-

Appearing so vnder the vaile of our Nature, he shewed himselfe to be the great Prophet, whome all [that would not be accurſed] must hear, *Act.*3.22 He performed the part of an hie priest in offering vp himselfe once for all [putting therewith an end to al former Shaddowing oblations] for all such as should come to the Father by him, *Heb.*7.14.15. and 9.& 10. He shewed himselfe a king by rising from vnder the power of Death, by his royall ascention into the higheſt Heauens, by the ſpiritual gifts he hath giuen to men, *Act.*4.30.31. *Ephe.*4.7 8.9.10 11. Having all power in Heauen and Earth giuen him, for the benefite of his people: *Matth.* 28.8 &c.

The Sonne of God before time, being thus the Sonne of Man in time, is become a Mediator betweene God and Man: and to that end ſitteth at the right hand of Maieſtie, making interceſſion continually for ſuch as ſhall come vnto the Father by him. 1. *Tim.*2.5. *Heb.*10.19. 20. Leauing to his Church Miniſters of his Diuine word and Sacraments for teaching and ſealing to them the vertue of his paſſion: the benefite of his bloode powred out and his body broken. *Ephe.*4.11.12 *matth.*28.19 20. 1. *Cor.*11.22.&c. Togither with which word, it pleaſeth him to ſend forth his holy Spirit, for opening the harts of his people to vnderſtand & beleeue the ſame. By which faith in his word, they carefully caſt off, concerning ỹ cõuerſatiõ in time paſt, the old Man, which is corrupted through deceiueable luſtes and are renewed in the ſpirite of their mind, putting on the new man, which after God is created in Righteouſneſſe, and trueth of holineſſe, *Act.*15.9 *Epb.*4.22.23.24. By the which renouation of their Senſes and Affections, they know themſelues to be come from vnder ỹ power of Satan, and to be in truth added to the body of

Christ Iesus, which is his Church. Which people howsoeuer they be in the World, yet they are no of the World, as be these Miscreants which ou Sauiour in the person of the world, thrustes out o his glorious Praier in *Iohn.* 17. Of which faithful corporation, Iesus himselfe is, according to hi humane Nature: which to the cõfort of ỹ Churc for euer, is noted thus (for almost 4000. yeeres to gether: euen till his incarnation) in the blesse Euangelists, *Math.* 1. *Luke* 3. for the chiefe heads o Petigree: In S. *Luke* thus, retrograding from th second man *Christ Iesu* to the first man *Adam.*

1 *Iesus* the supposed sonne of
2 *Ioseph*: of
3 *Eli*: of
4 *Matthat*: of
5 *Leui*: of
6 *Melchi*: of
7 *Janna*: of
8 *Ioseph*: of
9 *Mattathias*: of
10 *Amos*: of
11 *Naum*: of
12 *Esli*: of
13 *Nagge*: of
14 *Maath*: of
15 *Mattathias*: of
16 *Semei*: of
17 *Ioseph*: of
18 *Iudah*: of
19 *Ioanna*: of
20 *Rhesa*: of
21 *Zorobabel*: of
22 *Salathiel*: of
23 *Neri*: of
24 *Melchi*: of
25 *Abdi*: of
26 *Gosam*: of
27 *Elmodam*: of
28 *Er*: of
29 *Iose*: of
30 *Eliezer*: of
31 *Jorim*: of
32 *Matthat*: of
33 *Leui*: of
34 *Simeon*: of
35 *Iudah*: of
36 *Ioseph*: of
37 *Ionan* of
38 *Eliakim*: of
39 *Melea*: of
40 *Mainan*: of
41 *Mattatha*: of
42 *Nathan*: of
43 *Dauid*: of
44 *Iesse*: of
45 *Obed*: of
46 *Boos*: of
47 *Salmon*: of

48 *Na-*

48 *Naaſſon*:of
49 *Aminadab*:of
50 *Aram*:of
51 *Efram*:of
52 *Phare*:of
53 *Iuda*:of
54 *Iacob*:of
55 *Iſaac*:of
56 *Abraham*:of
57 *Thara*:of
58 *Nachor*:of
59 *Saruch*:of
60 *Ragau*:of
61 *Phalec*:of
62 *Eber*:of
63 *Sala*: of
‖*Cainan*,
64 *Arphaxad*: of
65 *Sem*: of
66 *Noe*:of
67 *Lamech*:of
68 *Mathuſela*:of
69 *Enoch*:of
70 *Iared*:of
71 *Malaleel*:of
72 *Cainan*:of
73 *Enos*:of
74 *Seth*:of
75 *Adam*:of
God.

‖ *He is of the* Septuagint *inuented for ſome cloſe purpoſe, as* Mr. H. Broughton *hath obſerued. Of* M. Beza *therefore he is quite put out, according to the Hebrew veritie in* Gen. 10. 12. 13. & 1. Chro. 1. 18.

This Genealogy is ioyned to the Baptiſme of Ieſus: as ſecretly teaching that no one is in line with the Saviour, who are not baptiſed by that ſpirite which ſacramentally ſhewed himſelfe at the Baptiſme of Ieſus: for *by one ſpirit are we all baptized into one bodie*: 1. Cor 12. 13. And this body wee ſee to ſtretch out (as it were) 2. hands in this petigree, the one with *Adam* faſtned vpon God, the other with *Maries Ioſeph*, laying hold on Ieſus. Happy body that hath (by the work of the holy ghoſt) two ſuch fuleres to reſt on.

For Saint *Mathew* he deſcendeth but from *Abraham*: and that may bee for ſtopping the Iewes mouth, who euer vanted of their deriuall from *Abraham*, who here [if malice hadnot blinded them] might ſee that Ieſus to be the bleſſed ſeede of *Abraham*, whome their forefathers murthered and hanged on a tree. And thus from that father of the faithfull, he deſcendeth to Ieſus.

1 ‖ *Abraham* begot
2 *Iſaac*: he
3 *Iaakob*: he
4 *Iudas*: he
5 *Phares*: he
6 *Eſrom*: he

‖ Abram at 75. receiues the Promiſe

apart, *Gen.* 12, 12, 3, 4. He went downe into Aegypt, hauing then 70 soules, [excepting wiues, *Gen.* 46] which in another sort are 75, in *Act* 7, & therefore of Philo Iudæus wel nombred with *Abrahams* 75 yeers.

7 *Aram*: he
8 *Aminadab*: he
9 *Naasson*: he
10 *Salmon*: he
11 *Booz*: he
12 *Obed*
13 *Jesse*
14 *Dauid*
15 *Salomon*
16 *Roboam*
17 *Abia*
18 *Asa*
19 *Iosaphat*
20 *Ioram*
21 *Ozias*
22 *Ioutham*
23 *Achaz*
24 *Ezechias*
25 *Manasses*
26 *Amon*
27 *Josias*
28 *Iakim*
29 *Iechonias*
30 *Salathiel*
31 *Zorobabell*
32 *Abiud*
33 *Eliakim*
34 *Azor*
35 *Sadoc*
36 *Achim*
37 *Eliud*
38 *Eleazar*
39 *Matthan*
40 *Jacob*
41 *Ioseph*
42 *Iesus*

As Messiah was promised to come of the Royal tribe of *Iudah* [*Gen.* 49] whereof king *Dauid* was: so, Saint *Mathew* followes the lyne of heires from *Dauid*, passing by his sonne *Salomon*, whose seede ended in Jeconiah. Then passeth hee over to the line of *Dauids* other sonne *Nathan*, and declares *Salathiell* [great father of *Zorobabell*] to be the next sonne: for so the Hebrews terme any in succession. For saint *Luke*, he from *Dauid* descendeth directly by *Nathan*, whose lyne after was to come vnto the right of gouernement, and so falleth [with Saint *Mathew*] directly on *Zorobabell*.

Zorobabell then hath 2. sonnes, *Abiud* and *Rhesa*. Saint *Mathew* followes the lyne of *Abiud* the elder: Saint *Luke* still pursueth the seed of the *second*. Who as before they met both in *Zorobabell*: so successiuely they both meete in *Maries Ioseph*, the supposed father of Iesus. Saint *Mathew* 42 generations

ons may put vs in minde of Israels 42. stations in the wildernesse: happy soules that so pitche the succession of faith. Saint *Lukes* 75 generations, may put vs in mind not onely of *Abrahams* yeeres [*Gen.*12] when he receiued the promise, but also of the 75 soules which saint *Stephen* reckoneth in *Act* 7, that *Iaakob* in his life line had in *Egypt*: the seede whereof afterwards by *Moses* was fetched from Egypt, & by *Iehuah* led into Canaan. Which bondage of Egypt, may put vs in mind of our bondage to sinne, out of the which wee are called by the ministers of God, into the desert estate of life: but finally by the ministery of Iesus are broughte into a better Rest then that of Canaan, euen into the great Rest of our God, *Hebr*:4:8 19:10:11. Let vs study therefore to enter into that Rest. The harmony of nombers, do so not onely leade vs, to that sweet harmony that is required in soules consent, for holynesse and righteousnesse: but also is a great helpe to memory, for quick recording of like places and sympathies of like doctrines. So much for the Recreation or Renuall of our natures in this life.

¶ The Doctrine of GLORIFICATION or *SUPERCREATION*.

GLORIFICATION is a putting off of corruption, and a putting on of incorruption. For the Common creature, it shall bee delivered from the bondage of corruption into the glorious liberty of the sonnes of God. *Rom.* 8:21:22: *Pet*:3:13

As for such of mankind as here haue beene partakers of the beginning of renovation, they in the same day,(the day of glorious resurrection of all flesh]shall not onely be freed from all corruption and mortalitie, but also couered with immortalitie and Glory:1.*Cor*.15.42,&c. And so *Death shall be swallowed vp in victorie*.The vnregenerate here, then being seuered from the light of God,shal depart with the Divell and his Angels into hell fire. But these that here haue receiued the adoption of sonnes and daughters, shall remaine with God & Christ Iesus for euer in fulnesse of glory,*Math*.25.31,&c.sitting with Christ on his throne,euen as he sitteth vpon the fathers throne, *Revel*.3.21. They thencefoorth resting One with Christ, as hee is One with the father:*Iohn* 17.21.22.23.And so *God is all in all*; 1.*cor*.15.28.

Amen.Euen so:come Lord Iesus. The Grace of our Lorde Jesus Christ bee vvith you all, Amen.Reuel.22.20.21.

¶ *A Briefe*

A BRIEFE PARAPHRASE VPPON THE TEN COMMANDEMENTS.

Am the Lord thy God &c. O Israel, first remember that once thou was in vile bondage both of body and soule, a state of vile slauerie and restlesse seruitude. And secondly, remember that at what time thou lay (as a child) sprauling in thine owne bloud, I then passed by, my eye pittied thee, I tooke thee into my protection, and maugre *Pharaoh* and Satan, I deliuered thee and married

ryed thee to my selfe. In the third place, therefore know it to be bounden duty.

1. Not to haue any Idoll in thine heart, which thou spiritually bowes to, as to a God. For be it neuer so secret with thee, it cannot auoid my sight, and I seeing it, cannot brooke it.

2. Much lesse see that thou once dare prepare any visible creture or shape (aboue or below) to thy selfe whereto thou shalt bow. For I tel thee Israel I haue a iealous eye ouer thee, & cannot brook, that either soule or body shold giue the least amorous glãce vpon any creture or inuention. But in that thy so doing, I shalbe forced to plague thee to the 3 and 4. generation. As in otherwise doing, I shal poure benedictions vpon thee, and vppon thousands succeeding thee in doing my commandements.

3. And seeing that my *Name* is put & called vpõ thee, beware thou prophane it not in the least degree, by either thought word or work. For I sweare by my self, that, whatsoeuer thou or others shal think of it, I will hold thee guilty in vanifying my name. And then let me see, how thou, or any one for thee, dare stand out & plead vnguilty.

4. To the end thou maist performe such religious duty, inward & outward, towards my

my *perſon*, and towards my *Name*, Remember that thou keep the Seauenth day holy, thou & al thine, I ſay, *remember it*, becauſe I foreſee that ſatã wil labor to make thee forget the obſeruatiõ therof: that ſo captiuing thee that day, he may haue thee in deep ſlauery all the weeke after. if he tell thee, that *many* (& they mighty) do eaſily pas ouer that day without any ſuch buſines after works of holynes; then ſet my exãple againſt theirs; for 6. daies I wrought, out of that which appeared not, the beauteous worke of Creation; and the ſeauenth day I reſted, ſetting it apart to diuine Contemplation.

5. Nor *Iſrael* do thou think, that becauſe I command thee to loue thy Lord God aboue all, that therfore there is no other vſe of thy Loue. Yes: I cõmand thee to loue thy neighbor as thy ſelfe. honouring ſuch with all rights of duty as I haue ſubſtituted vnder me for Ouerſeers of body, or ſoule, and both.

6. Offring no violence to Nature.

7. Prophaning no ones perſon, ſo much as with the eye.

8. Defrauding none of their liuelihood and meanes.

9. Neither by ſpeeche nor ſilence iniuring thy neighbour.

10. Yea, I aſſure thee, though in the outward

outward man, thou keepe theſe commandements of good reſpect towardes thy neighbour, and yet ſhall ſuffer *Motions* to ariſe out of thine heart, by way of coueting any thing that is thy neighbours, thou ſhalt diſhonour me; who lookes alſo, to the very ſecrets of thine heart. *Be therefore perfect, as thy heauenly father is perfect.*

Prov. 28. 9.

Hee that turneth away his eare from hearing the Lawe, euen his prayer ſhall be abhominable.

¶ A Briefe application of the Lords praier vnto the Ten Commandements.

THou art our heauenly Father, which brought vs out of the bondage of Sin, wherein by nature we were held captiue; frying in the filthye luſtes thereof, worſe then Iſraell in the fiery fornace. As a Father (through Chriſt Ieſus) thou haſt done this *freely*, as alſo in *mercy* haſt married vs vnto thyne owne ſelfe, crauing of vs onely heartie *thankfulnes* and *conformity*. Grant therfore, ô heauenly Father,

Applied to the Preface of the Law.

1. That

Applied to the 1. 2. 3. commandement.

1. That thy name may bee hallowed in me and others thy people, through the power of thy word and ſpirit; by qualifiing the motions of the mynd, and the cariage of the body, as the whole-mā may become holy as thou art holy.

To the 3. com.

2. Let thy kingdome come, and ſubdue & caſt out the kingdome of Satan, to whom otherwiſe we ſhall be more ſubiect, then euer *Iſrael* was to *Pharaoh*. And this (O Lord) do ſpecially effect, by ſanctifying all Sabbaticall exerciſes vnto vs; that the obſeruance thereof, may (by thy grace) bring with it, a full ſubduing of vs to the lawes of thy kingdome. For thou art our God, & we are thy people.

Applied firſt generally to the whole of the ſecód table: then particularly, to the fift commandement.

3. Thy will be done of vs poor earthlings here in the earth (firſt towards thee, then towards one another) as thy will is done of the Angels in heauen: and that ſhalbe, in all truth, voide of hypocriſie. So ſuperiours towards inferiors, as their ſubiects: and inferiors towards ſuperiors, as their Earth-gods, ſhall beare ſome liuely reſemblance of that Order in heauen, which is far from terreſtriall confuſion.

To the ſixt com.

4. Do thou giue vnto vs, this day, our daily bread. Otherwiſe, euery creature ſhalbe as an inſtrumēt or matter of murder: and

with

with the Midianites wee ſhall turne the kniſe into our owne Bowels. By thy bleſſing, the leaſt things ſhalbe bleſſed vnto our bodies good: and wee, and the things we are poſſeſſed of, ſhall be bleſſed to the good of others; and the conſideration of theſe earthly neceſſaries, ſhall become motiues, vnto the hungring after the things that be aboue.

5. Forgiue vs our treſpaſſes againſte thee and our neighboure. Thy firſte foure commaundementes teaching all true Holyneſſe towardes thee; and the ſixe following, teaching all trueth of Righteouſneſſe towardes our neighbour, wee haue broken them all. For thy Sonnes ſake (who became the ſatisfactorie Sacrifice for ſinne) vouchſafe to pardon vs. Thou haſt giuen vs an hearte inclinable to forgiue to men theyr treſpaſſes; accordinglie let thy Grace (as a Fountayne) flowe out for cleanſing vs from all our tranſgreſſions.

App
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6. Leade vs not into tentation, but in mercy deliuer vs from euill, giue vs an happy iſſue out of the tentation. So ſhall thy ſtrength be made perfect by our weakneſſe.

App
to t
who

Theſe

These petitions wee offer vp onely to thee. Because onely vnto thee appertaineth kingdome, power, and glory; and that for euer and euer.

AMEN.

IAM. 1.

6. *Aske in Faith and wauer not; For hee that wauereth, is like a waue of the Sea, tost of the wind and carried away.*

7. *Neither let that man think that he shall receiue any thing of the Lord.*

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6 A. 69

SCHOLASTICIS, AVTHOR.

VIdeo (Candidatj virj) primam huius Codicilli Formam, nimis jmmaturè jactam, nunc non ſine Totius jnnouatione, meliorarj poſſe. Secundum autem ſtudiorum tenuitatem, operam libenter dedj, qui Accident alia ejus in ordinem redigam, expoliamque. Tempus etiam ſemel concedat, qui Argumentum hoc ſacratiſſimum (dexteriorj manu, Genioq; auſpicatiorj) fœliciter tractem. Interea, vt hæc qualiacunque æquj bonique conſulatis, ego quidem flagito, religioſeque precor.

Theognidis gnome, 25.26.

— — — — — υ υ — — οὐδὲ γὰρ ὁ Ζεὺς
Οὔθ' ὕων πάντας ἀνδάνει οὔτ' ἀνέχων.

6. M 69